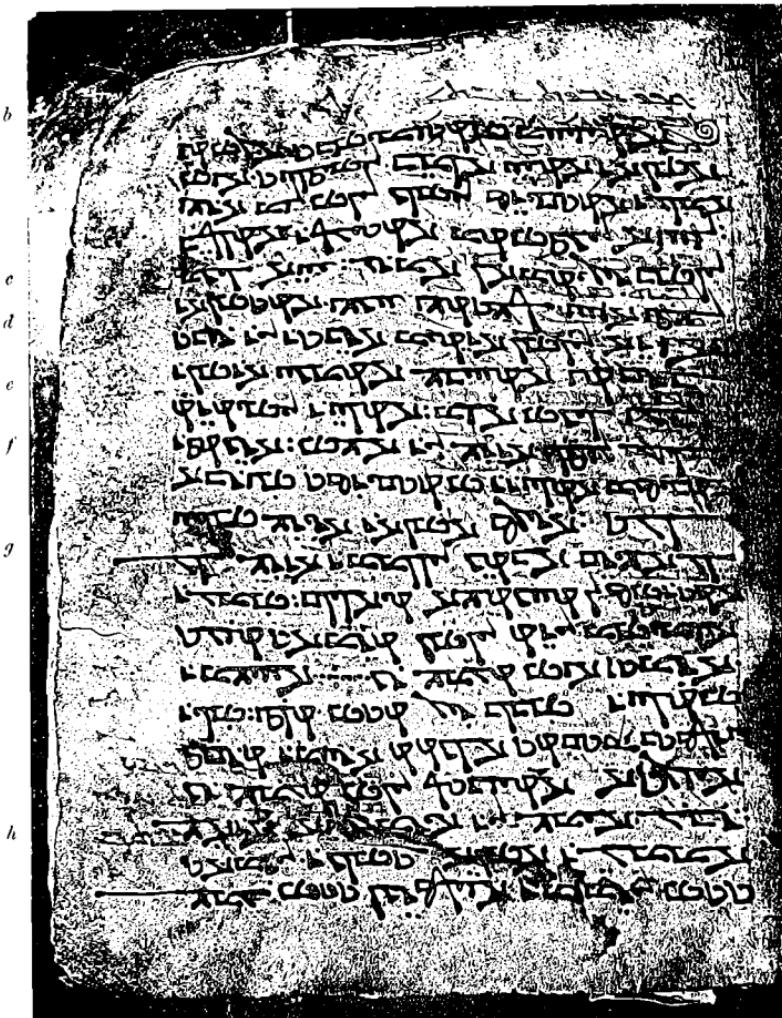




A TRANSLATION OF THE FOUR GOSPELS

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[From a photograph by Mrs. S. S. Lewis.  
i]

END OF THE GOSPEL OF MARK.

- |   |  |
|---|--|
| (a) Mark xvi. 1.                                | (c) Row of dots (red).   |
| (b) Mark xvi. 7.                                | (f) Title of Luke (rubric).  |
| (e) End of v. 8.                                | (g) Luke i. 1.   |
| (d) Here endeth the Gospel of Mark<br>(rubric). | (h) "to write" Luke i. 3.<br>(ii) Blank space between the two columns. |

A TRANSLATION  
OF THE  
FOUR GOSPELS  
FROM THE  
SYRIAC OF THE SINAITIC PALIMPSEST

BY

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"A CATALOGUE OF THE SYRIAC MSS. IN THE CONVENT OF ST. KATHARINE  
ON MOUNT SINAI," ETC.

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## CONTENTS

	PAGE
INTRODUCTION ...	ix
GOSPEL OF MATTHEW	1
GOSPEL OF MARK ...	59
GOSPEL OF LUKE ...	95
GOSPEL OF JOHN ...	165
APPENDIX I.	... 209
APPENDIX II.	... 231

*"Jesus said, Let not your heart be troubled ; believe in God,  
and in me ye are believing."*—John xiv. 1.

## INTRODUCTION.

THE text of the lately-discovered Codex of Old Syriac Gospels is now before the public, and as a translation into English has not been appended to it, the time seems to have come when students of the Bible, who are not Syriac scholars, should be made acquainted with the contents and characteristics of this ancient document. We think that the cause of truth will be best served by placing a translation of the whole text before our readers, and not merely isolated passages, which are apt to be misconstrued when detached from their surroundings. And in order that they may be the better able to form an opinion as to the value of the text, we shall introduce it with—firstly, a short narrative of how the manuscript was discovered and transcribed; secondly, the relation which it is supposed to hold to other Syriac versions; thirdly, a description of the manuscript itself; and fourthly, what appears to us, at first sight, to be a few of its leading features.

### I. HOW THE MANUSCRIPT WAS DISCOVERED AND TRANSCRIBED.

The convent of St. Katharine on Mount Sinai stands on the barren granite rocks of a narrow desert valley 4500 feet above the level of the Red Sea, and some 2800 feet below the summit of Jebel Mousa, on whose precipitous side it rests. A community of monks dwelt there from a very early period, keeping alive the traditions which cluster around the spot;

traditions of Moses watering sheep at the well of Jethro ; of the rock which gushed with water at the touch of his rod ; of the burning bush which flamed on a spot now covered by the apse of the convent church ; and of the cave, a thousand feet higher, where Elijah was fed by ravens, and where he heard the still small voice. Several other monasteries flourished in the rocky valleys of that wonderful block of pink granite mountains, of which the lower part is called Horeb, and the upper part Sinai ; and numberless are the caves of hermits, chiefly Egyptian, who in those early days burrowed like rabbits amongst the sandstone or limestone cliffs of the desert peninsula. The convent of St. Katharine was in the sixth century turned into a fortress by Justinian, who surrounded it with a massive wall ; and we may well imagine that as the smaller convents fell into decay, or were threatened by turbulent or fanatic Bedawin, not only their monks but their manuscripts were transferred to it as to a place of safety.

This may account for the wealth of literary treasures which have been accumulated within these ancient walls, where indeed there is little accommodation for their due keeping. The Greek MSS. catalogued by Gardhausen are about 1223 in number ; the Arabic MSS., according to the list published by my sister, Mrs. Gibson, number about 629 ; the Syriac MSS. 267 ; and the Iberian MSS. perhaps 100. Some of these are neatly arranged on book-shelves, but the greater part are stored in chests, and are therefore inaccessible to any traveller who cannot make his wants known to the monks, and inspire them with confidence in his own integrity.

Books which have lost their bindings are kept in large baskets, and from one of these probably Tischendorf extracted

in 1844 the famous *Codex Sinaiticus*, which, containing as it does a Greek text of nearly the whole Bible, has been of such inestimable value in textual revision. It has been a cause of irritation to the monks that they did not succeed in keeping this treasure in their possession. Partly to this, and partly to the fact that Western scholars are usually ignorant of modern Greek, we may attribute the fact that a chest containing ancient Syriac MSS. has lain there undisturbed for centuries. Professor Palmer saw its contents in 1868, and thus refers to them :

“ Amongst a pile of patristic and other works of no great age or interest, are some curious old Syriac books, and *one or two palimpsests*. My hurried visit prevented me from examining these with any great care ; but they would no doubt well repay investigation.”—*The Desert of the Exodus*, Vol. I. p. 70.

The first real examination of these books was reserved for Mr. Rendel Harris, who in 1889, after a stay of fifteen days at the convent, contrived to disarm all prejudices, and to obtain access to these hidden treasures. How he then found the Syriac text of the *Apology* of Aristides has been told elsewhere, and I refer to it only because it awakened in both Mr. Harris’ mind and in my own the conviction that there was something more in the convent, a conviction which induced me and my twin sister, Mrs. James Y. Gibson, to fulfil a long-cherished wish by visiting Sinai in February 1892.

Amongst the ancient volumes which were produced for our inspection by the late Hegoumenos and Librarian, Father Galakteon, was a thick volume, whose leaves had evidently been unturned for centuries, as they could be separated only by manipulation with the fingers ; and in the case of ff. 65, 66,

by the steam of a kettle. A single glance told me that the book was a palimpsest, and I soon ascertained that the upper writing was a very entertaining account of the lives of women saints, and that its date was, as I then read it, a thousand and nine years after Alexander, that is A.D. 697. After the word "nine" there is a small hole in the vellum, which, as Mr. Rendel Harris believes, occupies the place of the syllable corresponding to the "ty" of "ninety," and the date is thus probably A.D. 778.

I then examined the more ancient writing which lay beneath this. It is in two columns, one of which is always projected on to the margin, and it is written in the same Estrangelo character, but in a much smaller hand than the later writing which covers it. It was also slightly reddish in colour. As I glanced down the margin for over 280 pages, every word that I could decipher was from the Gospels; and so were the lines which at the top or bottom of several pages were free of the later writing. And few indeed were the pages which had not a distinct title, such as "Evangelium," "da Mathai," "da Marcus," or "da Luca." My sister could not at that time read a single letter of Syriac, although she has since acquired enough to give me very material help in the preparation of this volume. I however succeeded in impressing these facts on her mind, and obtained her assistance in photographing the whole of the volume, and I also made an index to it by copying the top lines of each page in the later writing.

Our photographs, though they were the work of novices in the art, were fairly successful; and after we had ourselves developed them, they were shewn to more than one Semitic

scholar. Most of our learned friends, however, had not sufficiently keen eyes, nor indeed sufficient time to read what we assured them was a copy of the Gospels written not later than the fifth century. At last they were shewn to Mr. F. C. Burkitt, and he took them to the late Professor Bensly, who was then engaged on a critical edition of the Curetonian Gospels, and to whom the Old Syriac text was therefore most familiar. The decipherment by him and by Mr. Burkitt of a page was sufficient to enable him to pronounce that we had discovered a text of the same type as the Curetonian. But as the whole of it could not be transcribed from my photographs, we at once organized a second expedition, which took place in the early part of 1893.

On this second expedition, Professor Bensly, Lecturer in Aramaic to the University of Cambridge, Mr. J. Rendel Harris, University Lecturer in Palaeography, and Mr. F. C. Burkitt went for the purpose of transcribing the text of the Gospels directly from the manuscript, Mr. Burkitt having already copied some thirty pages from my photographs. Two of these gentlemen were accompanied by their wives, whilst my sister and I went in order to ensure their getting access to the volume, as well as to continue our researches.

The monks received us with great cordiality, especially Father Galakteon, who at once entrusted the palimpsest to my keeping. I had already divided my photographs amongst the three transcribers—the first 104 pages to Mr. Rendel Harris, pp. 105 to 200 to Mr. Burkitt, and pp. 201 to 284 to Professor Bensly. This division determined the arrangement of their work, which they accomplished in forty days. None of them could have published his results separately, the four

Gospels having been all interleaved with each other when the vellum was used for the Martyrology. Mr. Burkitt compared what he had already copied with the original, whilst I brought up a great deal of the faded writing by the application of a chemical re-agent—hydro-sulphide of ammonia—recommended to me by Mr. Scott, of the British Museum.

Our return home was saddened by the unexpected death of Professor Bensly. He had seemed to thrive on the hardships of the desert journey, but his health had long been precarious; and the careful nursing of his devoted wife could not ward off the attack of the insidious disease which carried him off only three days after his return to Cambridge.

As some of the pages which had fallen to his lot and to that of Mr. Burkitt were still undeciphered, I placed fresh photographs, representing these, at Mr. Burkitt's disposal after our return home, with the result that a good many *lacunae* in the text were filled up by him.

## II. RELATION OF OUR CODEX TO OTHER SYRIAC VERSIONS.

Syriac, or more properly Christian Aramaic, was the first language into which the New Testament was translated; and as the Greek text itself was written by men who habitually thought in Syriac, the early versions in this tongue have a closer affinity with the original text than those of any other can possibly have, not excepting the old Latin. Aramaic was once popularly supposed to be a corrupt form of Hebrew; but that is a mistake. It is a language quite as regularly formed, and with a grammar quite as distinct, as either Hebrew or Arabic. Almost our first record of its use is from

the lips of Laban. In Gen. xxxi. 47 we read that when Laban and Jacob set up a heap of stones as a witness of the covenant between them, Jacob called it, in good Hebrew, Galeed ; and Laban, in equally good Aramaic, Jegar-sahadutha. We therefore conclude that Aramaic was the vernacular of Mesopotamia, the cradle of Abraham's family.

That it was also the vernacular of Palestine in our Lord's time, the language spoken by Him and in which He addressed the multitude, there can be no doubt. Not only the proper names of persons and the names of places which occur in the Four Gospels tell us this, but various Aramaic phrases embodied in the Greek text, such as "Ephphatha," "Talitha cumi," and the last despairing cry of our Lord on the cross, "Eloi, Eloi, lama sabachthani," are not translated in this Old Syriac version, for the good reason that they are part of the text itself.

There are also other indications. Semitic peoples delight in puns, and in assonances or jingles of words. We need not go far to prove this. The Qurân derives much of its supposed sanctity from this cause alone. Babylonian royal decrees and Arabic law documents are all enlivened by it. And in the Syriac version of our Lord's discourses it seems as if one word had sometimes suggested another. For instance, John viii. 34 : "He who committeth sin is the slave of sin." Here the word for "commit" and the word for "slave" are both regular forms of the triliteral verb *'bad*. There is a similar play on the same word in Luke vii. 8, "I say to my slave, do this, and he doeth it."

Another, which has been detected by my sister, Matt. x. 30 : "But the very hairs of your head are all numbered." The

word for "hairs" is *mene*, and the word for "number" is *mna*, both probably from the same root.

Also Matt. xxvii. 6, *dmaya ennōn da dmā*—"the price of blood."

In Matthew x. 13 we have, "And when ye come into an house give peace to it [that is, salute it], and if the house be worthy, your peace shall rest upon it, and if not, your peace shall return unto you." In the Greek text ἀσπάσασθε ("salute") has no verbal relation to εἰρήνη ("peace"). We therefore conclude that our Lord gave this direction in a Semitic tongue, and used either the Hebrew *shalūm* or the Syriac *shalma*.

The alliteration *memath tamōth* of Mark vii. 10 can be reproduced in an English idiom, "die the death," though it is absent from the Greek.

In John xii. 32, "And I, if I be lifted up from the earth will draw all men unto me," the word "lifted up" has the secondary sense of "be crucified."

In John xx. 10 there is in the Greek text an expression, ἀπῆλθον . . . πρὸς ἑαυτοὺς, which is not classical, and may perhaps be a translation of the Syriac *ezal lahūn*.

And in John xx. 19 the curious grammar of τὴ μιᾶ τῶν σαββάτων is at once explained by the Syriac *had beshaba*. These last two examples may have sprung from the Evangelist's thoughts being habitually in Syriac.

St. Paul must have been thinking in Aramaic when he wrote to the Romans (xiii. 8): *wa lenash medem la tehubun, ella had lehad lemahābbu*—"Owe no man anything, but to love one another." Here the word *hab* ("owe") is not the same as *habb* ("love"), but the sound is very similar: as in the case of

*dmaya* and *dmā*. Our Lord himself may also have made a play on the same words in the story of the two debtors, as recorded in Luke vii. 41, 42. And in the Palestinian Syriac, the words addressed by the risen Saviour to Mary Magdalene are so rhythmical, that we feel as if they must be the very accents which fell from His lips: *Attatha, ma at bakia, leman at ba'ia*—“Woman, why weepest thou, whom seekest thou ?”

The Aramaic Christians adopted the name of Syrians, bestowed on them by the Greeks, because they, the Aramaia, did not wish to be confounded with Armaia (the heathen), and the country of Aram was henceforth known as Syria.

The first specimen of literature they possessed was probably a translation of the Old Testament, which was read in their synagogues. The next was a version of the New Testament (if we may not count the original of Matthew's Gospel), and after that, translations of the early Fathers, and of the works of Greek philosophers. Some of these have come down to us in a Syriac dress only. Syriac literature can shew no work of original genius, and it is prized chiefly for the light which it throws upon the history of the New Testament.

One of its most valuable products was the *Diatessarōn*, or Harmony of the Four Gospels, composed by a Syrian named Tatian, in the second century. Whether he made use of a Syriac or of a Greek text is not yet ascertained. But this Harmony was so highly valued, that for three centuries it supplanted every other book in the worship of the Syrian churches. At some period between A.D. 411 and A.D. 435 Bishop Rabbula, of Edessa, promulgated an edict that it must be replaced by the Separate Gospels. From that time copies of Tatian's work began to disappear, and its text is known

to us only from quotations in an Armenian version of Mar Ephraim's *Commentary*, and in an Arabic translation, of which two copies exist in the Vatican Library. These have been edited by Ciasca.

The Pēshittā, or "simple" version, which seems to have replaced the *Dialessarōn*, is one which underwent successive revisions in order to bring it into harmony with the Greek codices ; and it is, in fact, the Syrian Vulgate.

Quotations in some of the Fathers had suggested to Griesbach, Hug, and others, the existence of a version older than the Pēshittā before the happy discovery by Canon Cureton in 1842 of the British Museum MS., which is now numbered Add. 14,451. This was one of a number of MSS. which had been brought to the Museum from the convent of St. Mary Deipara, in the Nitrian Desert, Egypt, by Archdeacon Tattam. It is written in a clear, distinct hand, only one leaf being palimpsest; and it did not therefore present the same difficulties to a transcriber which our Sinai codex did. But it has been seriously mutilated, and the sum of its contents is as follows :

Matthew i. 1—viii. 22 ; x. 32—xxiii. 25 ;

Mark xvi. 17—20 ;

John i. 1—42 ; iii. 5—viii. 19 ; xiv. 10—12 ; 15—19 ;  
21—23 ; 26—29 ;

Luke ii. 48—iii. 16 ; vii. 33—xvi. 12 ; xvii. 1—xxiv. 44.

and from some of these verses a few words are missing.

Other Syriac versions are :

The Philoxenian, made by Philoxenus, bishop of Mabbōgh, about A.D. 508. (A revision of this, made by Thomas of Harkel a century later, is called the Harklensian.)

The Palestinian Syriac version, whose origin is attributed by Nöldeke to the fourth or fifth century, and which is now extant only in the form of a Lectionary. Till our visit to Sinai in 1892, only one copy of this was known to exist, that in the Vatican Library, which has been edited by Count Erizzo-Miniscalchi and by Paul de Lagarde. Its date is about A.D. 1029. The copy discovered by me at Sinai in 1892 is dated A.D. 1104, and that which Mr. Rendel Harris found in 1893 A.D. 1118. The translation is from a Greek manuscript quite independent of any that are now extant; yet it agrees in the main with the Codex Sinaiticus and the Codex Vaticanus. A fresh edition is in course of preparation.

### III. DESCRIPTION OF THE MANUSCRIPT.

The manuscript is numbered 30 in the convent library, and is a complete book so far as the later writing is concerned. Its material is a strong vellum, the outer pages only being disposed to crumble. Here we find in sober fact what happened only metaphorically in the middle ages—the Word of God completely obscured by the legends of the saints. John the Recluse, of Beth-Mari, Kaddish, being in want of vellum, pulled to pieces a copy of the Old Syriac Gospels, and wrote above them his Select Narratives of Holy Women, viz.: Thecla, Eugenia, Pelagia, Mary or Marinus, Euphrosyne, Onesima, Drusis, Barbara, Mary, Irene, Euphemia, Sophia, Theodosia, Theodota, a short Creed, Susanna, Cyprian and Justa, and some verses of a metrical Homily of Mar Ephraim, about Paradise.

The text of the Gospels underlies about 284 pages on 142 leaves of this Martyrology. But it did not suffice for the

wants of John the Recluse. To obtain a further supply of vellum for his stories he made use of four leaves from a fourth-century Greek MS. of the Gospels ; many leaves from a volume of Syriac Apocrypha containing the Acts of Thomas and the Repose of Mary, and more leaves from another Greek MS. which has not yet been identified.

The stories in the Martyrology are of a very racy character, and throw a curious light on the monastic life at its prime. They have apparently been well read, perhaps by generations of Sinai monks, if we may judge from the thumb-stained margins. Iberian monks have certainly at one period handled the volume, for they have re-numbered its quires in their own tongue. To complete our description of this interesting volume we must state that Mr. Rendel Harris detected the existence of a still more ancient writing beneath that of the Gospels, in this the very oldest specimen of a palimpsest which has as yet come to light.

#### IV. A FEW OF ITS LEADING CHARACTERISTICS.

Of the titles to the four Gospels two only have been deciphered,—those to Luke and John, with the colophons to Mark, Luke, and John. The spaces between the end of one Gospel and beginning of another were pronounced to be blank, but at Mr. Harris' suggestion I applied my re-agent to them, and they came up in a rich reddish-brown colour. One result of this is that we have their title at the very end. It reads thus :

“Here endeth the Gospel of the *Mēpharrēshē* four books : Glory to God and to his Christ, and to his Holy Spirit. Let every one who reads, and hears, and keeps, and does,

pray for the sinner who wrote it. May God in his tender mercy forgive him his sins in both worlds. Amen and Amen."

The epithet "*mēpharrēshē*" is applied to the Gospels both in Cureton's MS. and in the Sinai one. In our text it bears unmistakeably the two dots which denote the plural. It is therefore a term to be applied to all the four Gospels, just as *εὐαγγέλιον* in the colophon of our text means "Gospel" generally in the old patristic sense. The question now is, What meaning are we to attach to it?

Cureton applied to Bernstein, who suggested "Evangelium per anni circulum dispositum," a copy of the Gospels divided into lections, or portions appointed to be read throughout the year, and referred to Assemani's *Bibliotheca Orient. Clemen. Vat.*, vol. II. p. 230. Cureton made the obvious objection that there are no indications whatever of such lections in the MS. written at the same period as its title. His judgment is confirmed by the fact that there are also none in our MS.

Another explanation is that *mēpharrēshē* means "separate," as distinct from "mixed" *mēhallētē*. In favour of this it has been urged that the canons of Bishop Rabbula of Edessa (A.D. 412—435) ordain that in all churches a gospel of the separated *Evangelion da Mēpharrēshē* should be kept and read, obviously that it might supplement the *Dialessarōn* of Tatian, which seems to have been in general use before that period. This is a very strong point.

The difficulty is (1) that the term *mēpharrēshē* runs through the whole of Syriac literature, and is applied to the Pēshittā, probably by inheritance, as well as to the Curetonian; (2) that it is applied to the Psalms as well as to the Gospels.

In Dr. Wright's catalogue of the Syriac MSS. in the British Museum, we find that No. CLXVIII. contains the Psalms according to the Pēshittā version, with the title, *katba : datashbūtā : da-david : da-mēpharrēshē*.

In a note to this, Dr. Wright says: "The word *da-mēpharrēshē* seems here really to mean 'of the interpreters, or of the translators.' The strange thing is that such titles should be prefixed to the ordinary Pēshittā version, and that, too, in a MS. dated A.D. 600."

The meaning "of the interpreters or translators" is corroborated by the title to No. CLXIX. (A.D. 14, 436), to which Dr. Wright draws attention. It runs:

"By the power of the Lord Jesus we begin to write (the Psalms) of David, of the *mēpharrēshē*, which we bring out of the Palestinian tongue to the Hebrew, and from the Hebrew to the Greek, and from the Greek to the Syriac."

It is generally allowed that the word פְּרָשׁ sometimes means "to transcribe" in Hebrew. Here are two cases in which it apparently means the same in Syriac; and in a Targum on Isaiah viii. 1, the epithet מפְּרָשׁ is applied to writing in the sense of "clear," "distinct." We must therefore leave the question to further discussion on the part of critics. There is, however, not much hope of their judgment being final until we have the Syriac text of the *Diatessarōn* in our hands. Then the great problem may be solved. Was the *Diatessarōn* compiled in the second century from the version contained in the Curetonian and in the Sinai codices? or did that version come into existence only in the fourth century, when the use of the *Diatessarōn* was discontinued?

Let us now see what our Codex says about the Gospel of Matthew. In chap. i. v. 8 the name of Joram is followed immediately

by that of Uzziah; and the three kings, Ahazia, Joash, and Amuzia, who came betwixt them in Cureton's MS., are absent.

In *v.* 16 we come to the most startling variation in our Codex. Although none of the surviving Syriac students, except the transcriber, who were present at Sinai in 1893, knew of this strange reading until months after our return home, and although Professor Bensly has not appended his initials to the foot of the page, we shall not venture to doubt the accuracy of the transcription, which, however, rests upon the evidence of one pair of eyes only. We ask our readers to consider carefully the whole passage, from *v.* 16 to the end of the chapter.

It is hardly possible to find a consistent narrative in this self-contradictory recital. Had *v.* 16 stood alone we might have suspected a clerical error, but the occurrence of the word *lek* ("to thee") in *v.* 21, and *leh* ("to him") in *v.* 25, with the omission of the words, *καὶ οὐκ ἐγίνωσκεν αὐτήν, ἔως οὗ*, makes it almost certain that the statement in *v.* 16 is an intentional one. Our Codex stands alone in its peculiar readings of these three verses, and doubtless some critics will be inclined to set its authority against that of all the oldest Greek MSS. of all the versions, and of its own sister manuscript, the Curetonian. If so, we hope they will be consistent, and make its text the touch-stone of accuracy everywhere else, not forgetting its reading of *v.* 18, "when they had not come near one to another, she was found with child of the Holy Ghost."

In the meantime, there are some considerations bearing on this subject which we shall do well to keep in mind.

We have in Matthew's narrative, and in Luke's, two genealogies, both of Joseph only. Possibly the one was on the father's

side, the other on the mother's side, and both are probably copied from an official register, the last clause of which was perhaps added at the time of the Presentation in the Temple, and was modified by the Evangelist when he became fully acquainted with the story of Mary. It is possible that we have here a partly modified form; but even here Mary is called the Virgin—a title which no one unacquainted with the miraculous birth of her first-born would naturally have given her.

The fact that Joseph was troubled about Mary's condition is simply inexplicable if he were the father of Jesus. And it is difficult to reconcile the idea of his being a just man with that of his wishing to put her away. These circumstances the scribe of our Codex, if he were a heretic, has not been bold enough to suppress.

We have no genealogy of Mary. This is only natural. Our Lord's social position and civil rights were determined by the relation in which He stood to one who was both His reputed father and his foster-father. His disciples were eager that He should claim the throne of David and drive out the Romans, and they therefore laid great stress upon Joseph's ancestry. Even after our Lord's Ascension, as they were disappointed in their expectation that His second coming would take place in their own life-time, they took care that there should be a permanent record of this. We can easily imagine that Mary would make known her wonderful secret to a few only, and that it was not at once published abroad to a nation who would have received it with scornful incredulity. But from the few it was doubtless communicated to many of the disciples, and we can hardly believe

that they did not investigate the truth of a statement which most of them sealed with suffering and with death. The seclusion in which Eastern women are kept, not indeed in their houses, but from social intercourse with all members of the other sex who are not of kin to them, and their own gregarious habits, make it highly improbable that Mary could be guilty of a lapse from virtue without the knowledge of some female companion. St. Luke states, chap. i. v. 3, that he had investigated all these things from the beginning, and it is much to be regretted that Luke i. v. 35 occurs on a lost page of our manuscript.

Meanwhile, it is important to remember that we have not ascertained all the facts which may throw light upon the history of this Sinai Codex. In particular, we have not the initial title,—a title whose actual existence has been detected from my photographs by Mr. Rendel Harris. It is on the recto of the page which contains Matthew i. 1—17, and it may yet tell us both the name of the scribe, and the place where the MS. was written.

The various readings in this Codex afford much food for discussion. Those of our readers who are deeply interested in the subject will find many of these for themselves, but we shall point out some which appear to throw fresh light upon the sacred narrative, and some which in our humble opinion indicate an older form of the Old Syriac version than Cureton's manuscript.

In Matthew xix. 29, and in Mark x. 29, our Codex agrees with the judgment of the Revisers by omitting the word "wife" from those whom it is meritorious to leave for our Lord's sake. In Matthew xix. 29 the word "father" is also omitted.

In Matthew xx. 12 we have “the burden of the day in the heat,” which seems a natural expression.

Matthew xxiii. 13 gives us a graphic picture of priestly pretensions. “Ye hold the key of the kingdom of heaven before men : for ye neither enter in yourselves, nor those that are coming do ye suffer them to enter.”

Matthew xviii. 20 gives us a reading similar to that of Codex Bezae, “For there are not two or three gathered together in my name and I not amongst them.” We could believe that the Syriac translator had confounded the Greek words *οὐ* and *οὐδὲ*, were it not that he has given us a perfectly idiomatic expression.

In Matthew xxvi. 25, and in Mark xiv. 19, the question of the disciples, “Is it I, Lord ?” is put in a somewhat stronger and more interesting form. It begins with a word which in Syriac corresponds partly to the Latin *ne . . . forte*, and to the Greek *μήπως*. This suggests that the question was a deprecatory one, and as it cannot be rendered in English, we have had recourse to the idiom which would probably rise to the lips of one of our own countrymen in a similar case, “Not I, surely, Lord ?”

In Matthew xxvii. 56 the companion of Mary Magdalene is called Mary the daughter of James and mother of Joseph. This is repeated in Mark xv. 40. Mary is called the daughter of James also in the two Palestinian Syriac Lectionaries which were found by Mr. Rendel Harris and myself in the Sinai Convent. It is difficult to trace her family connections, but amongst other suggestions one of Mrs. Gibson’s may be noted, that perhaps we may link her with the genealogy in Matthew, and that possibly she was the mother-in-law of the Virgin Mary.

If so, she very naturally appears both near the cross and at the sepulchre (see Matthew i. 15, 16).

In Mark x. 50 we are told that blind Timai, son of Timai, put on his garment before he rose and came to Jesus. This, to anyone who has watched Eastern habits, seems a more natural action than if he had cast it away.

The most remarkable feature in our text of Mark is the omission of twelve verses, chap. xvi. 9—20. This occurs in other ancient codices, notably in both the Sinaiticus and the Vaticanus. But in these it is open to question if their absence is not due to cancelling by a later hand. In ours there can be no doubt that they never existed. This is made abundantly clear by the frontispiece to this volume, which represents the page on which St. Mark ends and St. Luke begins. The space betwixt the two is on the left hand column, that is the second column, on the page, for our readers must remember that Syriac is read from right to left; the intervening space is filled up by the words written with red ink, "Here endeth the Gospel of Mark." Then comes a line of ornamental dots, and then, "The Gospel of Luke," also in red.

The subject is too perplexing to enter on here, but it is worthy of remark, that in the Greek codices where these twelve verses do occur, the word *τέλος* ("end") is always found after verse 8 and also after verse 20. What is very strange is that these verses must exist in Cureton's manuscript, for all that is there preserved to us of Mark's Gospel is xvi. 17, 18, 19, 20. The testimony of the Old Syriac version to their being part of the sacred record is therefore equivocal. We may hope that fresh light will be thrown on this subject through the investigations which have been prompted by

Mr. F. C. Conybeare's remarkable discovery of the signature, *Ariston Erizou ("Ariston the Presbyter's") to the last twelve verses of Mark xvi. in an Armenian MS. of the tenth century. Our readers will find this interesting subject fully discussed in the *Expositor* for September 1894.*

In Luke i. 63, 64 we have the statement, "and they marvelled all" transferred to its natural place, so that it becomes an effect produced by the string of Zacharias' tongue being suddenly loosened, and not simply by his writing the name of John.

In Luke iv. 17 a beautifully characteristic touch is restored to the narrative of our Lord's conduct in the synagogue of Nazareth. Before He stood up to read, He waited modestly until the book of Isaiah the prophet was put into His hand.

In Luke x. 41 our Lord's praise of Mary is accompanied by no reproach to Martha.

In Luke xv. 30 we seem to hear the angry tone of the elder brother as he says, "Thou hast killed for him that fatted calf."

In Luke xvi. 20 we learn that Lazarus was a poor man, but possibly not a beggar.

In Luke xxii. we have a fresh arrangement of the narrative from *v.* 17 to *v.* 21.

In Luke xxiii. 37 we are told that the crown of thorns was placed on our Lord's head whilst He was suspended on the cross.

In Luke xxiv. 47 we have the distinct assertion from His own lips of His divinity, and of His being the Messiah, "and that repentance and remission of sins should be preached in my name."

In John iv. 36 we are told that the reaper straightway receiveth wages. This, we may safely affirm, agrees with the experience of every earnest worker in the Lord's harvest-field.

In John vi. 59, "These things said he in the synagogue as he taught in Capernaum," becomes "These things said he in Capernaum, in the synagogue, as he taught." This reading would lead us to suspect that our English version of the Gospels shew a misunderstanding of the Greek text—*ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καπερναούμ.* Here *διδάσκων* probably refers rather to *συναγωγῇ* which precedes it, than to *ἐν Καπερναούμ* which follows.

In John vii. 48 we read, "For who of the chief men or of the Pharisees has believed on him? only this mob, which knoweth not the law."

In John viii. 57 the question, "And hath Abraham seen thee?" follows more naturally on our Lord's previous statement, than the usual reading, "And hast thou seen Abraham?"

In John ix. 35 we observe that our Lord calls Himself Son of man instead of Son of God. All passages in this Codex bearing on the assertion of His divinity must have a special interest, and we therefore note in connection with it the question of the demons in Luke viii. 28, "What have I to do with thee, Jesus, thou Son of God Most High?"

If this assertion is weakened by the statement in our Lord's prayer, as recorded in John xvii. 5, "And now also give me the glory, my Father, from beside thyself, from that which thou gavest me when the world was not yet," instead of "The glory that I had with thee before the world was," we notice that this is only in agreement with the words of v. 24. The assertion of His divinity is as clear and strong as ever in

John xx. 31. And we perceive from John xvii. 5, 6, that some part of this glory at least, is “the men which thou gavest me out of the world.”

In John xi. 38 we are told that the grave of Lazarus was an artificial one, hewn out of the rock, like a cave. We can see a vivid picture also of how Martha was startled, when she saw the bystanders obeying our Lord's command, from her exclamation, “Lord, why are they taking away the stone ?”

From John xii. 3 we learn that Mary began her loving ministrations to our Lord by pouring the ointment first on His head.

In John xiii. 34 a change in the punctuation shews us that our Lord said, “And now a new commandment I give unto you, that ye love one another.”

In John xiii. 37 a similar change shews us that Peter said, “I will lay down my life now for thy sake.”

In John xvii. 11 we have an addition to one of our Lord's prayers for His people, “O my holy Father, take, keep them in thy name.”

The effect of the transposition of the narrative in John xviii. is to shew that Caiaphas, not Annas, was the high priest who questioned our Lord, and to make the story of Peter's denial an unbroken narrative. It seems as if we had now the episode in something like its original form.

In John xx. 8 Peter shares with John the credit of having been first to see and believe in our Lord's resurrection.

The interpolations in our Codex are not numerous. That which will attract most attention is already known from Codex Bezae in Luke xxiii. 48, “Woe unto us, what hath befallen us ? woe unto us, for our sins !”

Another occurs in John xx. 16. Here we are told that Mary Magdalene, when she recognised our Lord by the sound of her own name, "ran towards him, that she might touch him."

In John vi. 63 we are told that it is the Spirit that quickeneth the body; and in John iii. 6 that God is a living Spirit.

Some of these readings, as we have already said, indicate a greater antiquity for the Sinai manuscript than for Cureton's. But on the other hand, there are a few expressions which may point to a later origin.

The chief of these is, as it seems to us, the persistent use of the title, Our Lord, instead of the name Jesus throughout the narrative of all the Evangelists. Also the pleonastic phrase, "He was troubled in his soul, and was disturbed in his spirit," of John xi. 33. This is somewhat puzzling, as one characteristic of our MS., as compared with other early texts, is its conciseness. I believe that the transcribers are willing to assign it to the beginning of the fifth century, that is to an earlier period than Cureton's, or any other Syriac MS. in the British Museum. Their opinion is founded partly upon its orthography. The *facsimiles* of several pages which are now before the world, will enable other scholars to form an independent judgment. We observe from the final colophon, that the MS. must have been written at a period when prayer for departed saints had become a recognised custom.

The Curetonian Gospels have been of inestimable value in the work of New Testament revision. It is a matter of congratulation that the Sinai manuscript, discovered fifty years later, makes the text of the Old Syriac version nearly complete.

Yet the two do not perfectly coincide, as any one who will place this translation beside Cureton's may easily ascertain. Dr. Nestle, of Ulm, and Mr. Rendel Harris have both expressed the opinion that it represents, not a duplicate of the Curetonian, but the very first attempt at rendering the Gospel into Syriac, of which Tatian and the Curetonian are both revisions.

We have endeavoured, by means of the marginal notes, to indicate those variations from our English Authorised Version, which have their equivalents either in the Revised Version, as substantially representing the testimony of the most ancient Greek manuscripts, in Cureton's MS., or in Codex Bezae as the chief representative of the Old Latin.

We have referred to other manuscripts only in the case of remarkable variants, which are justified by none of these three texts. Beyond all these, a number of readings will be observed for which our Codex alone is responsible. And we have added, in an Appendix, a list of Greek words and phrases from the *Tertius Receptus* for which the Syriac of our manuscript presents no equivalent.

We would point those of our readers to whom the subject of “various readings” in the text of a divinely inspired book may be new or startling, to the weighty and well-considered statement of the late Dr. Hort, in his Introduction to the *Text of the New Testament in the Original Greek*, the joint work of himself and Dr. Westcott :

“With regard to the great bulk of the words of the New Testament, as of most other ancient writings, there is no variation or other ground of doubt, and therefore no room for textual criticism; and here therefore an editor is merely a

transcriber. The same may be said with substantial truth respecting those various readings which have never been received, and in all probability never will be received, into any printed text. The proportion of words virtually accepted on all hands as raised above doubt is very great, not less, on a rough computation, than seven-eighths of the whole. The remaining eighth, therefore, formed in great part by changes of order and other comparative trivialities, constitutes the whole area of criticism. If the principles followed in the present edition are sound, this area may be very greatly reduced. Recognising to the full the duty of abstinence from peremptory decision in cases where the evidence leaves the judgment in suspense between two or more readings, we find that, setting aside differences of orthography, the words in our opinion still subject to doubt only make up one sixtieth of the whole New Testament. In this second estimate the proportion of comparatively trivial variations is beyond measure larger than in the former; so that the amount of what can in any sense be called substantial variation is but a small fraction of the whole residuary variation, and can hardly form more than a thousandth part of the entire text."

Our study of this ancient Syriac version has convinced us that it is not the work of an heretic, and that its peculiar reading of Matthew i. 16 must be explained by some other hypothesis. No man, who entertained the slightest doubt of our Lord's Divinity, would have left John xiv. 1 in its present very interesting form. And Luke surely gives us a strong confirmation of the view that both genealogies are modified copies of an official register, when he prefaces his own account with "Jesus . . . as he was called, the son of Joseph." We would entreat our readers not to decide this matter from the consideration of a single passage, but from that of the text as a whole.

In conclusion, I have to thank my sister, Mrs. James Y. Gibson, for her careful revision of my proof-sheets; Mr. J. Rendel Harris for several valuable suggestions; and Dr. Eberhard Nestle, of Ulm, for the solution of some important idiomatic difficulties, also for the marginal references to Luke i. 3, xi. 54, xvi. 25; John viii. 47, xi. 18, and for the changes of punctuation in John xiv. 1, 2, xvii. 24, 25.

AGNES SMITH LEWIS.

CASTLE-BRAE, CAMBRIDGE,  
*December, 1894.*

## CORRIGENDA.

### MATTHEW.

- \*IX. 9. After "publicans" add ". . . followed him and."  
17. After "spilled" add "and the skins perish."  
X. 3. For "Alphæus" read "Halsai."  
XXIII. 24. For "gnat" read "gnats."  
\*XXIV. 39. Add "the flood" before "came."  
\*39. Add "shall be . . . of men . . . then two."  
XXV. 46. For "punishment" read "torture."  
XXVI. 20. For "the twelve" read "his twelve."  
29. For "this fruit" read "the fruit."  
XXVII. 28. For "a robe" read "robes."  
\*60. For "they departed" read "he departed" (doubtful).

### MARK.

- I. 38. For "that I may" read "and I will."  
III. 7. For "multitude" read "great multitudes."  
19. For "Iscariot" read "Scariota," *passim*.  
V. 23. For "hands" read "hand."  
\*VII. 35. After "Be opened" add "and in that . . . were opened."  
\*36. Before "a great deal more" add ". . . them . . ."  
\*VIII. 23. After "in his eyes" read "hand."  
\*IX. 15. After "and straightway" read "when they saw him,  
they."  
\*22. Omit "to destroy" (doubtful).  
23. For "the house" read "his house."  
X. 7. For "for this cause" read "therefore."  
30. For "mothers" read "mother."  
\*40. For "others" read "another." (The word is masculine  
singular. Professor Bensly gave it the seyâmê  
points which denote the plural; and but for my  
photograph, it might have been edited in the plural.  
The parallel passage, Matt. xx. 21, has a plural  
pronoun.)

\* See Note on next page.

**MARK**—*continued.*

- X. 52. For "Jesus" read "He."
- XI. 11. For "and when" read "but when."
- XIV. 44. After "saying" add "unto them."
- XV. 3. After "give" add "them."
  - \*7. For "because of murder" read "there was a man who had done evil and committed murder."
  - \*12. Add "again" after "answered."
  - \*15. Add "to be crucified" before "And the soldiers."

**LUKE.**

- I. 7. For "And" read "But."
- 50. For "on the generation" read "unto the generation."
- II. 36. For "her husband" read "a husband."
- \*XXIV. 34. Omit "came."

\* Those marked with an asterisk are owing to additions and alterations having been made from my photographs by the transcribers on the last revise of their proof-sheets, and which did not come under my observation in time to be included in this volume.—A. S. L.

EMENDATIONS SUGGESTED  
IN THE SYRIAC TEXT.

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MARK X. 12,	<i>for</i>	אַלְמָא   <i>read</i>	אַלְמָא
" XIV. 5,	"	אַלְמָא	אַלְמָא
" XV. 20,	"	אַלְמָא	אַלְמָא
LUKE I. 53,	"	אַלְמָא	אַלְמָא
" I. 70,	"	אַלְמָא	אַלְמָא
" V. 1,	"	אַלְמָא	אַלְמָא
" XIV. 21,	"	אַלְמָא	אַלְמָא
" XX. 34,	"	אַלְמָא	אַלְמָא
" XXIV. 23, "	אַלְמָא	אַלְמָא	אַלְמָא
JOHN VI. 49,	"	אַלְמָא	אַלְמָא
" VI. 64,	"	אַלְמָא	אַלְמָא
" X. 9,	"	אַלְמָא	אַלְמָא
" XI. 17,	"	אַלְמָא	אַלְמָא
" XVII. 7,	"	אַלְמָא   <i>read perhaps</i>	אַלְמָא
" XXI. 16,	"	אַלְמָא	אַלְמָא



## THE FOUR GOSPELS



## THE GOSPEL OF MATTHEW

1     The book of the generations of Jesus the Christ,  
2 the son of David, the son of Abraham. Abraham  
begat Isaac; Isaac begat Jacob; Jacob begat Juda  
3 and his brethren; Juda begat Phares and Zara of  
Thamar; Phares begat Hesron; Hesron begat Aram;  
4 Aram begat Aminadab; Aminadab begat Nahson;  
5 Nahson begat Shela<sup>1</sup>; Shela<sup>1</sup> begat Boaz of Rahab; <sup>1 Cureton.</sup>  
6 Boaz begat Obed of Ruth; Obed begat Jesse; Jesse  
begat David the king; David<sup>2</sup> begat Solomon of the <sup>2 R. V.</sup> <sup>Cureton.</sup>  
7 wife of Uria; Solomon begat Rehoboam; Rehoboam  
8 begat Abia; Abia begat Asa; Asa begat Josaphat;  
9 Josaphat begat Joram; Joram begat Ozia; Ozia  
begat Jotham; Jotham begat Achaz; Achaz begat  
10 Hezekia; Hezekia begat Manassa; Manassa begat  
11 Amon; Amon begat Josia; Josia begat Juchonia  
12 and his brethren in the captivity<sup>3</sup> of Babylon; And <sup>3 Cureton.</sup>  
after the captivity<sup>3</sup> of Babylon, Juchonia begat Sheal-  
13 tiel; Shealtiel begat Zorobabel; Zorobabel begat  
Abiur<sup>4</sup>; Abiur<sup>4</sup> begat Eliakim; Eliakim begat Azor; <sup>4 Cureton.</sup>  
14 Azor begat Sadoc; Sadoc begat Achin<sup>5</sup>; Achin<sup>5</sup> begat <sup>5 Cureton.</sup>  
15 Eliud; Eliud begat Eleazar; Eleazar begat Matthan;  
16 Matthan begat Jacob; Jacob begat Joseph; Joseph,  
to whom was betrothed Mary the Virgin, begat  
Jesus, who is called the Christ.  
17 All these generations from Abraham until David  
are fourteen generations; and from David until the  
captivity of Babylon are fourteen generations; and  
from the captivity<sup>6</sup> of Babylon until the Christ are <sup>6 Cureton.</sup>  
fourteen generations. .

And the birth of the Christ was on this wise: 18  
When Mary his mother was espoused to Joseph,

<sup>1</sup> Cureton. when they had not come near one to the other,<sup>1</sup> she  
was found with child of the Holy Ghost. Then 19  
Joseph her husband, because he was just, did not  
wish to expose Mary, and was minded quietly to

<sup>2</sup> Cureton. repudiate her.<sup>2</sup> But while he thought on these 20  
Bezae.

<sup>3</sup> Cureton. things,<sup>3</sup> the angel of the Lord appeared to him in  
a vision, and said unto him, Joseph, son of David,

fear not to take Mary thy wife: for that which is  
begotten<sup>4</sup> from her is of the Holy Ghost. And she 21

<sup>4</sup> R. V. mark. shall bear to thee a son, and thou<sup>5</sup> shalt call his  
name Jesus: for he shall save his people from their  
sins. Now this which happened was that it might be 22

<sup>6</sup> Bezae fulfilled which was spoken of the Lord by Isaia<sup>6</sup> the  
prophet, who said, Behold a virgin shall be with 23  
child, and shall bring forth a son, and they shall call  
his name Emmanuel, which being interpreted is,  
God with us. When Joseph arose from his sleep, 24  
he did as the angel of the Lord had commanded him,  
and took his wife: and she bore to him a son, and 25  
he called his name Jesus.

And when Jesus was born in Beth Lehem of 2  
Judæa in the days of Herod the king, behold, there  
came wise men from the east to Jerusalem, and 2  
said, Where is the King of the Jews that is born<sup>7</sup> ?

<sup>7</sup> Cureton. for we have seen his star from the east, and are  
come to worship him. And when Herod the king 3  
heard, he was troubled, and all Jerusalem with  
him. And he assembled all the chief priests and 4  
scribes of the people, and said to them, Where  
is the Christ born? They say unto him, In Beth 5  
Lehem of Judæa, for thus it is written by the

6 prophet, And thou too, Beth Lehem of Juda art  
not the least of the kings of Juda : for out of thee  
shall come a king, who shall shepherd<sup>1</sup> my people<sup>1 R. V.  
Cureton.  
Bezae.</sup>

7 Israel. Then Herod called those wise men privily,  
and enquired of them that he might know at what  
8 time the star appeared to them. And he sent them  
to Beth Lehem, and said unto them, Go search con-  
cerning him, the child ; and when ye have found  
him, come and shew me, that I also may go and  
9 worship him. They then, when they had received  
the commandment<sup>2</sup> of the king, departed : and there<sup>2 Cureton.</sup>  
appeared<sup>3</sup> to them the star which they had seen in<sup>3 Cureton.</sup>  
the east ; it went before them till it came and stood  
10 there where the child was. And they, when they saw  
11 the star, rejoiced with great joy. And they came into  
the house, and saw the child with Mary his mother,  
and fell down and worshipped him : and they opened  
their treasures, and presented unto him gifts ; gold,  
12 and myrrh<sup>4</sup> and frankincense. And it appeared to<sup>4 Cureton.</sup>  
them in a vision that they should not return unto  
Herod,<sup>5</sup> and they departed by another way into their<sup>5 Cureton.</sup>  
13 country. And after them<sup>6</sup> there appeared to Joseph<sup>6 Cureton.</sup>  
the angel of the Lord in a dream, and said unto  
him,<sup>7</sup> Arise, take the child and his mother, and flee<sup>7 Cureton.</sup>  
into Egypt, and be thou there until I tell thee : for  
Herod is about to seek the young child to destroy  
14 him. And Joseph<sup>8</sup> arose, and took the child and his<sup>8 Cureton.</sup>  
mother by night : and departed into Egypt : and was  
15 there until Herod the king<sup>9</sup> was dead : that it might<sup>9 Cureton.</sup>  
be fulfilled which was spoken of the Lord by the  
mouth of Isaia the prophet, who had said, Out of Egypt  
16 did I call my son. Then Herod, when he saw that  
the wise men had mocked him, was exceeding wroth,

and sent and slew the children, all that were in Beth Lehem and in its borders, from two years old and under, according to the time which the wise men had said to him. Then was fulfilled the word which 17

<sup>1</sup> Cureton. Jeremia the prophet<sup>1</sup> had spoken. A voice was heard in Ramtha, wailing and weeping, and much 18  
<sup>2</sup> Cureton. sighing, the voice<sup>2</sup> of Rachel who was weeping for her children, and she would not be comforted because they are not.

<sup>3</sup> Cureton. But when Herod the king<sup>3</sup> was dead,<sup>4</sup> there 19  
<sup>4</sup> Cureton. appeared unto Joseph in Egypt an angel of the Lord, saying to him<sup>5</sup> in a dream, Arise, take the 20  
<sup>5</sup> Cureton. child and his mother, and go into the land of Israel: for they are dead that sought the child's life. And 21

<sup>6</sup> Cureton. he arose, took the child and his mother, and came into the land of Israel. But when Joseph<sup>6</sup> 22  
<sup>7</sup> Cureton. heard that Archelaus was king in the room of his father Herod, he was afraid to go thither: and it

<sup>8</sup> Cureton. appeared<sup>7</sup> in a dream that he should go into the region of Galilee: and he came thither,<sup>8</sup> and dwelt in 23  
<sup>9</sup> Cureton. a city which is called Nazareth: and the word was fulfilled which was spoken by the prophet, that he should be called a Nazarene.

In those days came John the Baptist, preaching 3  
<sup>10</sup> Cureton. in the wilderness of Judea, saying, Repent ye: for 2  
<sup>11</sup> Palestinian Syriac. the kingdom of heaven is at hand. This is he 3  
<sup>12</sup> Cureton. that was written<sup>9</sup> about by Isaia the prophet, who said, Prepare ye a way for the Lord. And the same 4

<sup>10</sup> Cureton. John was clothed<sup>10</sup> in raiment of camel's hair, and was girded about his loins with a girdle; and his meat was locusts and honey of the mountain.<sup>11</sup> Then 5  
<sup>11</sup> Palestinian Syriac. went to him they of Jerusalem, and all Judea, and all from beyond the river<sup>12</sup> Jordan, and he bap- 6

tized them in the river<sup>1</sup> Jordan, each<sup>2</sup> man confessing his sins. But when he saw many of the Pharisees and Sadducees who were coming to his baptism, he said to them, O generation of vipers, who hath shewn you to flee from the wrath that is about to come<sup>3</sup>? Bring forth therefore fruits which are meet for repentance: and say not,<sup>4</sup> We have Abraham for our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And behold,<sup>5</sup> the axe has reached the roots of the trees: and every tree that bringeth not forth fruit is cut down, and is cast into the fire. For I baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with fire, and with the Holy Ghost: he who holds<sup>6</sup> the fan in his hand, and will cleanse his threshing-floor, and will gather the wheat into his garner; but the chaff he will burn up with unquenchable fire.

Then cometh Jesus from Galilee unto John that he might baptize him in the Jordan, and John forbad him, saying unto him,<sup>7</sup> I have need that thou shouldest baptize me, and thou art come to me. Jesus answered and said unto him, Suffer it now: for thus it becometh us to fulfil all righteousness. Then he suffered him to be baptized.<sup>9</sup> And when he was baptized and went up out<sup>11</sup> of the water, lo, the heavens were opened, and he saw the Spirit of God descending in the likeness of a dove, and it abode upon him: and a voice was heard<sup>12</sup> from heaven, saying to him, Thou art my Son and my beloved,<sup>13</sup> in thee I am well pleased.

<sup>1 Cureton.</sup><sup>2 Cureton.</sup><sup>3 Cureton.</sup><sup>4 Cureton.</sup><sup>5 Cureton.</sup><sup>6 Cureton.</sup><sup>7 Cureton.</sup><sup>8 Cureton.</sup><sup>9 Cureton.</sup><sup>10 Cureton.</sup><sup>11 Cureton.</sup><sup>12 Cureton.</sup><sup>13 Cureton.</sup>

Then Jesus was led up of the Spirit into the **4** wilderness, to be tempted of the devil. And after **2** forty days and forty nights that he had fasted, he **3** hungered. And the tempter came near and said **3** unto him,<sup>1</sup> If thou be the Son of God, say to these **4** stones that they become<sup>2</sup> bread. Jesus<sup>3</sup> answered and **4** said<sup>4</sup> unto him, It is written, Not by bread alone **5** shall man live, but by every word that proceedeth **5** out of the mouth of the Lord.<sup>5</sup> Then the devil led **6** him and brought him into the holy city, and set him **6** on the pinnacle of the temple, and said unto him, If **6** thou be the Son of God, cast thyself from hence: for **7** it is written, that to his angels he shall command con- **7**cerning thee to keep thee, and on their arms they **8** shall bear thee up, lest thou shouldest strike with **8** thy foot on a stone. Jesus said unto him, It is **7** written, Thou shalt not tempt the Lord thy God. **9** Again Satan led him and took him up, and set him **8** on a mountain which was very high, and shewed him **9** all the kingdoms of this world; and said unto him,<sup>9</sup> These kingdoms and their glory thou hast seen; **10** to thee will I give them, if thou wilt fall down **10** and worship before me. Then said Jesus unto him, Get behind with thee, Satan: for it is written, The **11** Lord thy God shalt thou worship, and him only **11** shalt thou serve. Then the tempter withdrew from **11** him until the time, and angels came near and were **12** ministering unto Jesus.

<sup>6</sup> R. V.  
Bezae.

And when he<sup>6</sup> heard that John was apprehended, **12** he withdrew into Galilee; and left Nazareth, and **13** came to Capernaum, which is beside the sea, in **13** Zebulon and in Naphtali: that the word might be<sup>14</sup> fulfilled which was spoken by Isaia the prophet,

15 saying, The land of Zebulon, and the land of Naphtali,  
the way of the sea, and beyond the river Jordan,  
16 Galilee of the nations; the people that sat in dark-  
ness saw a light; and those who sat in sadness and  
17 the shadows of death light is sprung up on them. From  
that time began Jesus to preach, saying,<sup>1</sup> The king-<sup>1 Cureton.</sup>  
18 dom of heaven hath come near. And as . . . . was  
by . . . . the shore of the sea, he saw two brethren,  
Simon and Andrew his brother, preparing their nets  
and casting [them] into the sea: for they were fisher-  
19 men.<sup>2</sup> He saith unto them, Follow me, and I will <sup>2 Syriac—  
'hunters of  
fish.'</sup>  
20 make you fishers of men. And they in that hour  
21 left their nets and followed him. And again he  
came near, and saw two other brethren, James and  
John, sitting<sup>3</sup> in the ship with Zebedee their father,<sup>3 Cureton.</sup>  
22 and preparing their nets, and he called them. And  
they left their father in the ship, and followed him.  
23 And Jesus went round about in all Galilee, teaching  
in their synagogues, and preaching the gospel of the  
kingdom, and healing all disease and all sickness  
24 which were among the people. And they brought  
unto him many that were tormented with hateful  
torments, and with sore sicknesses, and on each of  
them he laid his hand; and he healed everyone.  
25 And when there was a great multitude who  
were from Galilee, and from Decapolis, and from  
Jerusalem, and from Judæa, and from beyond  
5 Jordan, when he saw the great multitudes, he went  
up the mountain: and when he had sat down, his  
2 disciples came unto him: and he began to say unto  
them,  
3 Blessed are the poor in spirit: for theirs is the  
kingdom of heaven.

Blessed are they that mourn : for they shall be 4 comforted.

Blessed are the meek : for they shall inherit the earth. 5

Blessed are they which do hunger and thirst for 6 justice : for they shall be satisfied.

<sup>1</sup> Cureton. Blessed are the merciful : for upon<sup>1</sup> them shall 7 be mercies.

<sup>2</sup> Cureton. Blessed are those<sup>2</sup> who are pure in heart : for 8 they shall see God.

Blessed are the peacemakers : for they shall be 9 called the children of God.

Blessed are they which are persecuted for righteousness' 10 sake : for theirs is the kingdom of heaven.

Blessed are ye, when men shall hate you, and 11 persecute you, and when they shall say against you what is evil, for my own name's sake. But rejoice ye, 12 and be glad in<sup>3</sup> that day : for great is your reward in heaven : for so persecuted their fathers the prophets.

Ye are the salt of the earth : if the salt have 13 become insipid, wherewith shall it be salted ? it is good

<sup>4</sup> Cureton. for nothing, but to be cast out, and men<sup>4</sup> shall trample upon it. Ye are the light of the world. And a city 14

<sup>5</sup> Cureton. <sup>6</sup> Cureton. that is built<sup>5</sup> on a hill cannot be hid. And a man<sup>6</sup> doth 15 not light a lamp, and set it under a bushel, but he setteth it on the top of a candlestick ; and it giveth light unto all that are in the house. So let your 16 light shine before men, that they may see your good works, and glorify your Father which is in heaven.

Think not that I am come to destroy the law and 17 the prophets : I am not come to destroy, but to fulfil them.<sup>7</sup> For verily I say unto you, till heaven and 18

<sup>7</sup> Cureton. earth pass away, one letter iota shall not pass from the law, till all shall be. And whosoever shall destroy<sup>8</sup> 19

<sup>8</sup> Syriac—  
'relax.'

19 one of these small commandments, and shall teach men so, he shall be called little in the kingdom of heaven : 20 but whosoever shall do and teach thus . . . cal . . . except 21 your uprightness shall exceed . . . Ye have heard . . . to them of old time, Thou shalt not kill; and whosoever 22 shall kill shall be condemned in the judgment: but I say unto you, that whosoever is angry with his brother without a cause shall be condemned in the judgment: and whosoever shall say to his brother, Raca, shall be condemned by the council: and whosoever shall say to his brother,<sup>1</sup> . . . shall be condemned to the Gehenna of fire.

<sup>1</sup> Cureton.

23 If therefore . . . thine offering on the altar, and 24 there r . . . hath enmity against thee, leave [it] there on the altar, and go . . . be reconciled to thy brother, and 25 then come, offer thine offering . . . Be agreed with thine adversary quickly, whilst . . . in the way . . . into 26 prison. . . . unto thee . . . no . . . thence, till . . . 27 shalt pay the last farthing. Ye have heard that it 28 was said,<sup>2</sup> Thou shalt not commit adultery: but I say <sup>2 R. V.</sup>

unto you, That whosoever looketh on a woman and lusteth after her, hath committed adultery with her<sup>3</sup> <sup>3</sup> Cureton.

29 in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should go to hell.

31 <sup>4</sup> It hath been said, whosoever shall leave his wife, <sup>4 Omit v. 30.  
Bezae.</sup> let him give her a writing of divorce: but I say 32 unto you, That whosoever putteth away his wife, against whom adultery hath not been alleged,<sup>5</sup> he <sup>5</sup> Cureton. causeth her to commit adultery. And whosoever taketh a forsaken one committeth adultery.

33 Ye have heard that it hath been said, Thou shalt not forswear thyself, but shalt give<sup>6</sup> unto the Lord an <sup>6</sup> Cureton.

<sup>1</sup> Cureton.  
oath: but I say unto you, Swear not at all; not by 34  
the heavens<sup>1</sup>; for they are the throne of God: and 35  
not by the earth; for it is the footstool beneath his  
feet<sup>2</sup>: and not by Jerusalem; for it is the city of the  
great King. And swear not by thy head, because 36  
thou canst not make one hair of the hair on it black or  
white. But let thy word be, Yea, yea; and Nay, nay: 37  
whatsoever is more than these is of the evil<sup>3</sup> one.

<sup>3</sup> R. V.  
Cureton.  
Bezae.

Ye have heard that it hath been said, An eye for 38  
an eye, and a tooth for a tooth: but I say unto you, 39  
That ye resist not evil: but whosoever shall smite thee  
on thy cheek, offer to him the other. And who- 40  
soever will go to law with thee, and take thy coat,  
leave<sup>4</sup> to him also thy cloke. Whosoever shall compel 41  
thee to go with him a mile, go again with him other<sup>5</sup>  
twain. And whosoever asketh of thee, give to him, and 42  
whosoever desireth to borrow of thee, refuse him not.

<sup>4</sup> Bezae.

<sup>5</sup> Cureton.  
Bezae.

Ye have heard that it hath been said, Thou shalt 43  
love thy neighbour, and hate thine enemy. But I say 44  
unto you, Love your enemies, and pray for them who  
persecute you,<sup>6</sup> that ye may be the children of your 45  
Father which is in heaven: he who maketh his sun  
to rise on the good and on the evil, and letteth down<sup>7</sup>  
his rain on the just and on the unjust. For if ye love 46  
them which love you, what reward have ye? the  
publicans do thus. Be ye therefore perfect, even as 48  
your Father which is in heaven is perfect.

<sup>6</sup> Syriac—  
'eye.'

And do not your alms in the presence<sup>8</sup> of men, 6  
that ye may be seen by them, and no reward be yours  
with your Father which is in heaven.

When thou doest alms, do not sound a trumpet 2  
before thee, as the hypocrites do in the synagogues  
and in the streets, that they may be glorified

of men. Verily I say unto you, they have received  
 3 their reward. But when thou doest alms, let not thy  
 4 left hand know what thy right hand doeth: that  
 thine alms may be in secret: and the Father, which  
 6 seeth in secret, shall reward thee openly. <sup>1</sup>But thou, <sup>1 Omit r. 5.</sup>  
 when thou prayest, enter into the closet, and shut the  
 door, and pray to thy Father in secret; and thy Father,  
 7 who seeth in secret, he shall reward thee. And when  
 ye pray, do not say vain things, like the heathen: who  
 think that with much speaking they shall be heard.  
 8 Be not ye therefore like unto them: for he, your  
 Father, knoweth, when ye have not yet asked him,  
 9 what is wanted by you. After this manner there-  
 fore pray ye. Our Father which art in heaven,  
 Hallowed be thy name. And let come . . . .

[vi. 10 to viii. 3 is on pages which have been lost from  
 the original MS. before John the Recluse used it in A.D. 778.]

8 Our Lord . . . . his hand, and touched him, say-  
 3 ing to him, I will: be thou clean. And immediately  
 4 the leprosy was cleansed from him. Our Lord said  
 unto him, See thou tell no man; but go thy way,  
 shew thyself to the priest, and offer the sacrifice as  
 Moses commanded, that it may be a testimony unto  
 them.

5 After these things<sup>2</sup> a chiliarch<sup>3</sup> came to him . . . .  
 6 saying, My servant is paralyzed, and lieth at home<sup>4</sup> in <sup>2 Cureton.</sup>  
<sup>3</sup> Or 'military tribune.'

7 great torment. He<sup>5</sup> saith unto him, I will come . . . .  
<sup>4</sup> Cureton.  
<sup>5</sup> R. V.

8 The chiliarch answered and said unto him, Lord, I am  
 not worthy that thou shouldest enter under my roof:  
 but speak<sup>6</sup> with a word, and my boy shall be healed.  
<sup>6</sup> R. V. marg.

9 For I also am a man who has authority, and soldiers  
 are under me<sup>7</sup>: and I say to this man, . . . .  
<sup>7</sup> Syriac—  
 'my hand.'

Come, and he cometh; and I say to my servant, do such a thing, and he doeth it. When our Lord heard this,<sup>10</sup> he marvelled, and said to them that followed, Verily I say unto you, I have not found faith like this even among Israel. I say unto you, That . . . shall come<sup>11</sup> from the east and from the west, and shall sit down with Abraham and Isaac and Jacob, in the kingdom of heaven . . . the kingdom shall go<sup>1</sup> out into outer<sup>12</sup> darkness: there shall be weeping and gnashing of teeth. Then our Lord said unto the chiliarch, Go:<sup>13</sup> as thou hast believed so be it to thee. And in that hour his boy was healed.

And Jesus came into the house of Simon C[epha]<sup>14</sup> and saw his wife's mother laid, and sick of a fever. And he touched her hand, and immediately the fever<sup>15</sup> left her: and she arose, and ministered to them. And . . . sunset . . . they brought to him all those<sup>16</sup> who had demons: and he cast them out with a word, and those that . . . he healed: that it might be ful-<sup>17</sup> filled which was spoken by Isaia, saying, He will take our infirmities, and bear our sicknesses. Now when<sup>18</sup> our Lord saw a great multitude about him, he com-  
manded that they should depart thence to the other side. And a certain scribe came near, and said unto<sup>19</sup> him, Master, I will follow thee whithersoever thou goest. Our Lord said, The foxes have holes, and the birds of the heaven<sup>2</sup> have nests; but the Son of man hath not where to lay his head. And another of his<sup>21</sup> disciples said unto him, Suffer me first to go and bury my father, and I will come. He said unto him, Let<sup>22</sup> the dead bury their dead; . . . come after . . . And he went up . . . and his disciples followed<sup>23</sup> him. And there was a tempest in . . . was almost<sup>24</sup>

<sup>1</sup> R. V.  
<sup>2</sup> Cureton.

25 covered with the waves: but he was asleep. And they came near . . . . and awoke him, . . . . to him,  
26 Our Lord, save us: for behold, we perish. He said . . . . Why are ye fearful? Then he arose, and rebuked the wind and the sea; and there was a great  
27 calm. But the men marvelled, saying, . . . . this, that the sea and the wind obey him!

28 And when he was come to the country of the Gadarenes,<sup>1</sup> there met him two men . . . . demons,<sup>1 R.V.</sup> and were very wicked, . . . so that no man could pass  
29 by that way. . . . What have we to do with thee, . . .  
30 of God? art thou come . . . . was feeding a good

[In many parts of this page the writing has been completely scraped out with a knife.—J.R.H.]

31 way off from them. And these demons besought him, saying, If thou cast us out, send<sup>2</sup> us into that <sup>2 R.V.  
Bezae.</sup> herd of swine. He said unto them, Go. And they came out, and entered into the swine: and the whole herd ran to a steep rock and fell into the sea, and the  
33 h[erds]men fled, and entered into the city, and told  
34 all . . . . of the demons . . . . the whole city . . . .

9 . . . . .

2 . . . . .

to . . . . .

5 . . . . whether is easier to say, Thy sins be for-  
6 given thee; or to say, Arise, walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy), Arise, take up thy bed, and go unto thine house.  
7 And he arose, and took up his bed, and went to his  
8 house. But when the multitudes saw it, they were

afraid, and glorified God, who had given this power unto men.

And he departed thence, and when our Lord was 9  
passing, he saw a certain man sitting amongst the  
publicans: . . . . . 10

. . . . . 11

<sup>1</sup> R. V.  
<sup>2</sup> R. V. . . . . But when he<sup>1</sup> heard it, he said,<sup>2</sup> 12  
They that are whole need not a physician, but they  
that are sick. But go ye and learn what that is, I 13  
seek mercy, and not sacrifice: for I am not come to  
call the righteous, but sinners to repentance. Then 14  
came the disciples of John, saying, Why do we and  
the Pharisees fast assiduously, but thy disciples fast  
not? Our Lord said unto them, The children of the 15  
bride-chamber cannot keep a mourning as long as  
the bridegroom is with them: but the days will  
come, when the bridegroom shall be taken from them,  
and then shall they fast.

No man putteth a piece of new cloth on a worn- 16  
out garment, lest the filling-up of the new piece  
should draw away the weak parts of the worn-out one,  
and the rent should be worse than before. And also 17  
they do not put new wine into worn-out wine-skins,  
lest the wine split these wine-skins, and the wine be  
spilled: but they put new wine into new wine-skins,  
and both are preserved. While he spake with them, 18  
behold, a certain ruler of their synagogue came, and  
falling down, worshipped him, saying, My daughter  
is now dead: but lay thy hand, and she shall live.  
And our Lord arose, and went with him, he and his 19  
disciples. And behold, a woman, who had an issue 20  
of blood twelve years, came and touched the hem  
of his garment: for she said within herself, If I may 21

but touch the hem of his garment, I shall be healed.  
22 And he turned, and said unto her, Daughter, thy faith  
hath saved thee. And from that hour that woman  
23 was made whole. And when our Lord came into the  
house of that ruler of the synagogue, and saw the  
minstrels and the crowd who were making a tumult,  
24 he said unto them, Give place: for the maid is not  
25 dead, but sleepeth. And they laughed at him. And  
when he had put out the crowd, he came and touched  
26 her hand, and immediately she arose. And the fame  
27 hereof went abroad into all that land. And as our  
Lord passed by, two blind men followed him, crying  
with a loud voice, Have mercy on us, thou son of  
28 David. And when he was come into the house, the  
blind men came to him: he saith unto them, Believe  
ye that I am able to do this? They say unto him,  
29 Yea, our Lord, we believe. Then touched he their  
eyes, saying, According as ye believed be it unto you.  
30 And immediately their eyes were opened; and our  
Lord charged them, saying unto them, Behold, see  
31 that ye tell it to no man. And when they had gone  
out, they made it known to every man in that  
32 country. And after they had gone out, they brought  
33 to him a dumb man<sup>1</sup> possessed with a demon. And  
when the demon had gone out of him, the dumb  
spake: and the multitudes marvelled, saying, It was  
never so seen in Israel.

35      <sup>2</sup>And our Lord went among the cities and villages, <sup>2 Omit v. 34.</sup> teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness  
36 and every disease. But when he saw the multitudes, he had compassion on them, because they were weary, and were scattered as sheep having no shepherd.

Syriac—  
<sup>'whom a</sup>  
<sup>demon rode</sup>  
<sup>upon.'</sup>

Then saith he unto his disciples, The harvest is <sup>37</sup> plenteous, and the labourers few; pray ye therefore <sup>38</sup> the Lord of the harvest, that he will send forth labourers into his harvest.

And he called his twelve, and gave them power <sup>10</sup> to cast<sup>1</sup> out unclean spirits, and to heal every sickness and every disease. Now these are the names of his <sup>2</sup> twelve disciples; The first, Simon Peter, and Andrew his brother; and James and John the sons of Zebedee; and Philip and Bar-Tholomi; and Thomas, and <sup>3</sup> Matthew the publican; and James the son of Alphæus; and Simon the Zealot, and Juda the <sup>4</sup> son of James, and Juda Iscariot, he who was the betrayer. And our Lord sent forth these his twelve <sup>5</sup> disciples, and commanded them, saying unto them, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go to the <sup>6</sup>

<sup>2</sup> Syriac—  
‘wander-  
ing.’

lost<sup>2</sup> sheep of the house of Israel. And as ye go, <sup>7</sup> preach, saying, The kingdom of heaven cometh near. Heal the sick, raise the dead, cleanse the lepers, cast <sup>8</sup> out demons: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your <sup>9</sup> purses, nor scrip for the way, neither two coats, <sup>10</sup> neither shoes, nor yet staves: for the workman is worthy of his meat. Into whatsoever city ye enter, <sup>11</sup> inquire who is worthy; and be there till ye go thence. And when ye come into an house, salute<sup>3</sup> <sup>12</sup>

<sup>3</sup> Syriac—  
‘give peace  
to.’

that house. And if that house be worthy, your <sup>13</sup> peace shall be on it<sup>4</sup>: but if not, your peace shall return upon you. Whosoever shall not receive you, nor hear <sup>14</sup> your words, when ye depart out of that house or out of that city, shake off the dust of your feet. And verily I say unto you, that for the land of Sodom <sup>15</sup>

<sup>4</sup> Bezae.

and of Gomorrah it shall be more tolerable in the day  
 16 of judgment, than for that city. Behold, I send you  
 forth as lambs in the midst of wolves: be ye there-  
 fore wise as serpents, and simple<sup>1</sup> as doves.

<sup>1</sup> Bezae.

17 Beware of men: who will deliver you up to law  
 courts, and will scourge you in their synagogues;  
 18 and before kings and governors shall ye stand for my  
 name's sake, for a testimony to them and to the  
 19 nations. When they bring you near, take no thought  
 what ye shall speak: for it shall be given you in that  
 20 hour what ye shall speak. For it is not ye that  
 speak, but the Spirit of your Father speaketh in  
 21 you. For the brother shall deliver up his brother to  
 death, and the father his son to death: and children  
 shall rise up against their parents, and cause them  
 22 to be put to death. And men shall hate you for my  
 name's sake: but he that endureth to the end, he  
 shall be saved.

23 When they persecute you in this city, flee ye  
 from it to another: and if they persecute<sup>2</sup> you in the <sup>2</sup> Bezae.  
 other city, flee ye to another: for verily I say unto  
 you, Ye shall not have finished all the cities of the

24 house of Israel, till the Son of man be come. A  
 25 disciple is not greater than his master. It is enough  
 for the disciple that he be as his master, and for the  
 servant as his lord. And if they have called the  
 master of the house Beelzebub, what shall they call  
 26 them<sup>3</sup> of his household? Therefore fear them not:  
 for there is nothing covered that shall not be re-  
 vealed; nor hid, that shall not be made known.  
 27 What I tell you in darkness, speak ye in the light:  
 and what ye hear in your ears, proclaim upon the  
 28 house-tops. And be not afraid of them which kill

<sup>3</sup> Syriac—  
‘the sons of  
his house.’

the body, but the soul they have no power to kill: 28  
but rather fear him who is able to cast both body  
and soul into hell. Two sparrows are sold for a 29  
farthing; and one of them doth not fall on the ground  
without your Father. But even the hairs of your 30  
hair are all numbered. Fear not therefore, for ye 31  
are of more value than many sparrows. Every man 32  
who shall confess me, I also will confess him before  
my Father which is in heaven. And whosoever shall 33  
deny me before men, I also will deny him before my  
Father which is in heaven. Think not that I came 34

<sup>1</sup> Syriac—  
'cast.'  
<sup>2</sup> Cureton.

to sow<sup>1</sup> peace on this earth: I came not to sow peace,  
but a sword. For I came to separate<sup>2</sup> a son from his 35

father, and the daughter from her mother, and the  
daughter-in-law from her mother-in-law. And a 36

man's foes shall be they<sup>3</sup> of his household. But he 37  
who loveth his<sup>4</sup> father and his<sup>4</sup> mother more than me,

<sup>3</sup> Syriac—  
'the sons  
of his  
house.'

<sup>4</sup> Cureton.

is not worthy of me: and he who loveth his son or  
his daughter more than me, is not worthy of me.

And whosoever doth not take up his cross and follow 38  
me, is not worthy of me. For whosoever will find his 39

life shall lose it: and whosoever will lose his life for  
my sake shall find it. He that receiveth you receiveth 40

me, and he that receiveth me receiveth him that  
sent me. For whosoever receiveth a prophet in the 41

name of a prophet, receiveth a prophet's reward;  
and whosoever receiveth a righteous man in the

name of a righteous man, shall take a righteous  
man's reward. And whosoever shall give to drink a 42

<sup>5</sup> Cureton.

cup of cold water unto one of these little ones in  
the name of discipleship,<sup>5</sup> verily I say unto you, his  
reward shall not be lost.

And it came to pass, when our Lord had made an **11**



1 Cureton.

At that time he walked . . . . .	12
. . . . .	2
to	to
had known . . . . .	7
mercy . . . . . sacrifice . . . . .	8
to	to
and will he not draw, lifting . . . . .	11
How much then . . . men than . . . lawful . . . well . . .	12
Then . . . to the man . . . thy hand. And he stretched 13	
forth . . . . and it was restored like as . . . . And 14	
as they went out . . . . how . . . . that it might 17	to
be fulfilled . . . . heard . . . . not demons, but 24	to
by . . . . of the [demons]. And when he saw . . . . 25	to
sins and blasphemies shall be forgiven unto men : 31	to
but whosoever shall blaspheme against the Spirit it	
shall not be forgiven him. And whosoever speaketh 32	
a word against the Son of man, it shall be forgiven	
him : but whosoever blasphemeth <sup>2</sup> against the Holy	
Spirit, it shall not be forgiven him, neither in this	
world, nor in the world to come. Either make the 33	
tree good, and his fruit good ; or make the tree	
corrupt, and his fruit corrupt : for the tree is known	
by his fruit. O generation of serpents, how can ye, 34	
when ye are evil, speak good things ? for out of the	

2 Cureton.

35 abundance of the heart the mouth utters. And a good man, out of the good treasures which are in<sup>1</sup> his heart, bringeth forth good things; and an evil man out of the evil treasures that are in his heart, speaketh evil things. But I say unto you, That every idle word that men shall speak, they shall give account of it in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 Then certain of the scribes and of the Pharisees said unto him, Teacher, we would see some sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh a sign; no sign shall be given to it, but the sign of Jona the prophet. And as Jona the prophet was in the belly of the fish three days and three nights, so shall the Son of man be three days and three nights in

<sup>2</sup> Syriac—  
men, the  
sons of  
Nineveh,

41 the heart of the earth. The men<sup>2</sup> of Nineveh shall rise in the judgment with this generation, they shall condemn it: for they repented at the preaching of Jona; and behold, a greater than Jona is here.

42 The queen of the South shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here.

43 When the spirit of uncleanness is gone out of a man, it goeth wandering about through places, where no water is, to find rest; and when it hath 44 not found it, it saith, I will return and go to my house, from whence I came out; and if it cometh, it findeth it empty, and swept, and garnished. Then it goeth, and taketh seven spirits

worse than itself, and they enter in and dwell in it: 45  
and the last state of the man is worse than his first.

Even so shall it be unto this wicked generation.

While he yet talked to the multitude, behold, his 46  
mother and his brethren stood without, desiring to

<sup>1</sup> Omit v. 47.  
<sup>2</sup> R.V. marg. speak with him. <sup>1</sup> But he answered and said unto 48  
him that told him, Who is my mother? or who are  
my brethren? And he stretched forth his hand 49  
towards his disciples, and said, These are my mother  
and my brethren; for whosoever doeth the will of 50  
my Father which is in heaven, he is my brother and  
my sisters and my mother.

The same day Jesus went out, and sat by the 13  
sea-side. And great multitudes were gathered to- 2  
gether unto him, and he went up and sat in a ship;  
and the whole multitude stood on the shore of the  
sea. And he spake with them many things in 3  
parables, saying, Behold, a sower went forth to sow  
seed; and when he sowed, some fell by the way-side, 4  
and the fowls came and picked it up: and some fell 5  
on the rock: and because the sun rose, and there was  
not much earth, forthwith it sprung up: and with the 6  
shining of the sun which was upon it, it sank down:  
and because it had not struck root, it withered. 7  
And some fell among thorns; and the thorns sprang  
up with it, and choked it; but other fell into good 8  
ground, and gave fruit, some an hundred-fold, some  
sixty-fold, some thirty-fold. Everyone that hath ears<sup>2</sup> 9  
let him hear.

And his disciples came near, and said unto him, 10  
Why speakest thou unto them in parables? But he 11  
answered and said unto them, Because it is given unto  
you to know the mysteries of the kingdom, but to

12 them it is not given. For whosoever hath, to him shall be given: and whosoever hath not, from him 13 shall be taken away even that he hath. Because of this speak I with them in parables: that what they see they may not see; and what they hear they may not hear, and may not understand, and they<sup>1</sup> may 14 never be converted; and in them may be fulfilled the prophecy of Isaia the prophet,<sup>2</sup> who said, By hearing ye shall hear and shall not understand; and 15 seeing ye shall see, and shall not see: for this people's heart is waxed gross, and their ears have they made heavy, that they may not hear,<sup>3</sup> and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and should understand with their heart.

16 But as for your eyes, blessed are they, for they see: 17 blessed<sup>4</sup> are your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which 18 ye hear, and have not heard them. Hear ye therefore 19 the parable of the sower. When a man<sup>5</sup> heareth the word of the kingdom, and understandeth not, the wicked one cometh, and snatcheth the seed from his heart.<sup>6</sup> This is he which receiveth seed by the way.<sup>6 Cureton.</sup>

20 side. And that which was sown on the rock, this is he that heareth the word and with joy receiveth it; 21 because<sup>7</sup> he hath not root in himself, a short time it stays in him: but when there is distress or persecution 22 because of the word, quickly<sup>8</sup> he is offended. And that which fell among the thorns is he that heareth the word, and is in the care of this world, and in the deceitfulness of riches; and these choke it, and it

<sup>1</sup> Cureton.  
Bezae.

<sup>2</sup> Cureton.

<sup>3</sup> Cureton.

<sup>5</sup> Syriac—  
'every man  
who.'

<sup>6</sup> Cureton.

<sup>7</sup> Cureton.

<sup>8</sup> Cureton.  
Bezae.

<sup>1</sup> Cureton. becomes without fruit.<sup>1</sup> And that which fell upon 23 good ground is he that heareth the word, and understandeth it; and then giveth fruit, and produceth, some an hundred, and some sixty, and some thirty.

Again he continued, and spake another parable 24 unto them, The kingdom of heaven is like unto a man which sowed good seed in his field: but while 25 men slept, the enemy came and sowed tares among the wheat, and went his way. But when the blade 26 was sprung up, and brought forth fruit, the tares

<sup>2</sup> Cureton. appeared.<sup>2</sup> The servants drew near to their lord, saying 27 unto him, Our Lord, didst thou not sow good seed in thy field? whence the tares in it<sup>3</sup>? He said unto 28

<sup>3</sup> Cureton. them, A man, an enemy, hath done this. His servants say unto him, If thou wilt, we will go and gather them up.<sup>4</sup> He said unto them,<sup>5</sup> Nay; lest while ye 29

<sup>4</sup> Cureton. <sup>5</sup> Cureton. <sup>Bezae.</sup> gather up the tares, ye root up also the wheat with them. But<sup>6</sup> let them grow together until the har- 30 vest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles as for the fire<sup>7</sup>: but gather the wheat into the barns.

And he spake another parable unto them: The 31 kingdom of heaven is like to a grain of mustard-seed, which a man taking, sowed it in his field. And 32 it is the least of all seeds: but when it is grown, it is the greatest of all<sup>8</sup> herbs, and becometh a tree, and the birds come and lodge in its branches. Another 33 parable: The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. All these things 34 spake Jesus unto the multitude in parables; and without a parable spake he not unto them: that it 35

<sup>8</sup> Cureton.

might be fulfilled which was spoken by the prophet, who said, I will open my mouth in parables; I will speak hidden things which are from of old.<sup>1</sup> Then he<sup>2</sup> sent the multitude away, and went into the house: and his disciples came, saying unto him, Declare unto us the parable of the tares of the field. He answered and said unto them, The sower of the good seed is the Son of man; and the field is the world; and the good seed are the children of the kingdom; and the tares are the children of the wicked one. And the sower of them is the wicked one<sup>3</sup>; and the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of the<sup>4</sup> world. The Son of man shall send forth his angels, and they shall choose<sup>5</sup> out of<sup>6</sup> his kingdom all things that offend, and all the doers of iniquity; and shall cast them into a furnace of fire: there shall be weeping<sup>7</sup> and gnashing of teeth. And then shall the righteous shine in the kingdom of their Father. Who hath ears to hear, let him hear.

The kingdom of heaven is like unto treasure hid in a field; which whoso hath found, he hideth it, and with joy he goeth and selleth all that he hath, and buyeth that field.

Again, the kingdom of heaven is like unto a merchant man seeking pearls: and when he had found one good<sup>9</sup> pearl of great price,<sup>10</sup> he went and sold all that he had, and bought it.

Again, the kingdom of heaven is like unto a great<sup>10</sup> net, which was cast<sup>10</sup> into the sea, and gathered of every kind: and when they had filled it, they drew it to the shore of the sea, and sat down, and chose the

<sup>1</sup> Cureton.<sup>2</sup> Cureton.  
Bezae.<sup>3</sup> Cureton.<sup>4</sup> R.V.  
Cureton.  
Bezae.<sup>5</sup> Cureton.<sup>6</sup> Syriac—  
'the house  
of.'<sup>7</sup> R.V.  
Cureton.<sup>8</sup> Cureton.  
Bezae.<sup>9</sup> Cureton.<sup>10</sup> Cureton.

<sup>1</sup> Cureton. very<sup>1</sup> good fishes, and cast the bad away. So shall 49 it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there 50 shall be weeping<sup>2</sup> and gnashing of teeth. Have<sup>3</sup> ye 51 understood all these things? They say unto him, Yea.<sup>4</sup> He<sup>5</sup> said unto them, Therefore every scribe 52 which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth from his treasure things new and old. And<sup>6</sup> when Jesus had finished these parables, he 53 departed thence, and came to his city.<sup>7</sup> And he 54 taught them in their synagogues, insomuch that they were astonished, and said, Whence hath this man all this wisdom and mighty works? Is not this the son 55 of Joseph? and is not his mother's name Mary? and his brothers, James, and Joseph, and Simon, and Juda? and his sisters, are they not all with us? Whence 56 then hath this [man] all these things? And they 57 were offended in him. Jesus said unto them, . . . . who is despised, except . . . and in his house . . . . because . . . . belief. 58

At . . . . time Herod the tetrarch heard of the **14** fame of Jesus, and said unto his servants, . . . . <sup>2</sup> John the Baptist; he is risen from the<sup>8</sup> dead; therefore great is his power.<sup>9</sup> For Herod had laid hold <sup>3</sup> on John, and cast him into prison for Herodia's sake, his brother Philip's wife. For John had said unto him, <sup>4</sup> It is not lawful for thee to take her. And he would <sup>5</sup> have put him to death, and he feared the people, because they held him as a prophet. But when it <sup>6</sup> was Herod's birthday, the daughter of Herodia came in,<sup>10</sup> and danced, and pleased Herod. And he promised <sup>7</sup>

<sup>8</sup> Syriac—  
'midst of  
the.'

<sup>9</sup> Cureton.

<sup>10</sup> Cureton.

her with an oath that whatsoever she would ask him  
8 he would give her. And she, because<sup>1</sup> . . . . was . . . .<sup>1 Cureton.</sup>  
of her mother, said, Give me [here] on a charger the  
9 head of John the Baptist . . . . and because of . . . .  
and because of them which sat at meat, he commanded  
10 it to be given . . . . And he sent, and took off the  
11 head of John from the prison. And they brought the  
head of John in a charger,<sup>2</sup> and it was given to the<sup>2 Cureton.</sup>  
12 damsel: and she carried it to her mother. And his  
disciples took up his body, and buried him, . . . .  
13 told Jesus. When Jesus heard of it, he departed  
14 thence to a place . . . . apart: . . . . the people  
15 who were from . . . . they came to him . . . . that  
16 they should buy themselves . . . . He said unto  
them, . . . . to them to go . . . . you to eat. . . .  
17 to him, there is not . . . . five . . . . them . . . .  
18 to . . . . and he commanded the multitude to sit  
down on the green, and took these five loaves, and  
two fishes, and looked to heaven, and blessed, and  
brake the bread, and gave it to his disciples, and his  
20 disciples gave<sup>3</sup> to the multitude. And they did all<sup>3 Cureton.</sup>  
to eat, and were filled: and they took up . . . . which  
24 were broken from . . . . and they were troubled . . . .  
25 the lake . . . contrary to them . . . but [in] the fourth  
26 . . . came unto . . . walking . . . when they saw  
that he was w . . . waves of the sea . . . saying.  
27 . . . and for fear . . . a cry; and Jesus . . . .

[This page is on a leaf in the binding of the book; some of it could have been read by detaching the flap. This Mr. Rendel Harris could not venture to do as the MS. was not our property.]

32 didst thou doubt? And when they were come  
33 into the ship, the wind ceased. And they that

were in the ship came near and worshipped him, 33 saying, Of a truth thou art the Son of God. And 34 when they went up to the dry land, they came to Gennesar.<sup>1</sup> And the men of that place had 35 knowledge of him, and sent to their country, and brought unto him all that were very sick; and 36 besought him that they might only touch the hem of his garment: and as many as touched were made whole.

<sup>2</sup> Bezae.

Then came to him<sup>2</sup> from Jerusalem scribes and 15

Pharisees, saying unto him, Why do thy disciples 2 transgress the commandment<sup>3</sup> of the e[lder]s? they wash not their hands and eat br[ead]. He answered 3 and said unto them, Why do ye also transgress the commandment of God, because of your command-

<sup>4</sup> R. V.  
Cureton.  
Bezae.

ments? For God said,<sup>4</sup> Honour thy father and thy 4 mother: and whosoever curseth his father or his mother, let him die the death. But ye say, Whoso- 5 ever shall say to his father or to his mother, It is an offering, if thou mightest be profited by me; and he 6 honoureth not his father<sup>5</sup> or his mother. Thus

<sup>5</sup> R. V.  
Cureton.  
Bezae.

have ye made the word of God of none effect because 7 of your commandments. Ye hypocrites, well did

<sup>6</sup> Cureton.

Isaia the prophet<sup>6</sup> prophecy concerning you, saying,

<sup>7</sup> R. V.  
Cureton.  
Bezae.

This people honoureth<sup>7</sup> me with its lips, and in 8

its heart it is far from me. But in vain do 9 they fear me, teaching doctrines of the command- ments of men. And he called the multitude, and 10 said unto them, Hear and understand: not that 11 which goeth into the mouth defileth a man; but that which cometh out of the mouth, this . . . . a man. Then came near his disciples, and said unto him, 12 Knowest thou that the Pharisees when they heard

13 this saying were offended? But he answered and said, Every plant, that the Father which is in heaven  
 14 hath not planted, shall be rooted up. Let them alone: they be leaders of the blind. And the blind

man who leads the blind man shall fall with him  
 15 into the ditch. Simon<sup>1</sup> Cepha answered and said unto

<sup>1</sup> Cureton.

16 him, Expound unto us this parable. He<sup>2</sup> said unto  
 17 him, Do ye not yet understand? Do ye not know

<sup>2</sup> R.V.

Cureton,

Bezae.

that whatsoever entereth in at the mouth goeth into  
 the belly, and is cast out thence into the cleansings?

18 And whatsoever proceeds out of the mouth, comes

19 forth . . . and that defiles the man. For out of the  
 heart proceed evil thoughts of murders, and adulteries,  
 20 and fornications, and thefts, and false witness, and  
 blasphemies: these are the things which defile a man:

but when a man eats bread<sup>3</sup> with unwashen hands, the

<sup>3</sup> Cureton.

21 man is not defiled. And Jesus went forth from thence,  
 22 and went into the coasts of Tyre and Sidon. And

behold, a Canaanite woman came out of these coasts,  
 and cried,<sup>4</sup> saying, Have mercy upon me, O Lord, thou

<sup>4</sup> R.V.

Cureton.

Son of David; my daughter is grievously vexed with

23 . . . But he gave her no answer. And his disciples  
 came near and besought him . . . for behold, she

24 cried, and followeth<sup>5</sup> us. But he answered and said  
 to them,<sup>6</sup> I am not sent but to the lost<sup>7</sup> . . . of the

<sup>5</sup> Cureton.

<sup>6</sup> Cureton.

<sup>7</sup> 'wandering.'

25 house of Israel. Then she came near and worshipped  
 26 him, . . . to him, Lord help me. But he answered  
 and said unto her,<sup>8</sup> It is not meet to take the

<sup>8</sup> Cureton.

27 children's bread and cast it to dogs. She said to him,  
 Yea,<sup>9</sup> Lord, even the dogs eat from the tables of their

<sup>9</sup> R.V.

28 masters, and live.<sup>10</sup> Then he<sup>11</sup> answered and said, O

<sup>10</sup> Cureton.

<sup>11</sup> Cureton.

Bezae.

woman, great is thy faith: be it unto thee even as  
 thou wilt. And from that very hour her<sup>12</sup> daughter

<sup>12</sup> Cod. 'thy.'

was made whole. And Jesus departed from thence, 29  
and came to the shore of the lake of Galilee; and  
went up, and sat down on a mountain. And great 30  
multitudes caine near unto him, having with them  
the lame, the blind, the maimed, the dumb, and  
many others, and cast them down at his<sup>1</sup> feet; and  
he healed them: and the multitude wondered, for 31  
<sup>1</sup> R. V.  
Cureton.  
Bezae.

<sup>2</sup> Cureton.

they saw the dumb who spake,<sup>2</sup> the lame who walked,  
and the blind who saw: and they glorified the God  
of Israel. And Jesus called his disciples, and said, I 32  
have compassion on this multitude, for behold, three  
days they continue with me, and have nothing to eat:  
and I do not wish to send them away fasting, lest they  
faint in the way. His disciples say unto him, Whence 33  
should we have bread in the wilderness, to feed all  
this multitude? Jesus said unto them, How many 34  
loaves have ye? They said, Seven loaves, and a few  
fishes. And he commanded the multitude to sit 35  
down on the ground. And he took these seven loaves 36  
and the fishes, and gave thanks and brake, and gave to  
his disciples, and his disciples placed them before the  
multitude. And they did all eat, and were satisfied: 37  
and they took up from before them what was left of  
the loaves seven baskets full. And the men that did 38  
eat were four thousand, besides women and children.

And he sent away the multitude, went up, and sat in 39  
<sup>3</sup> Cureton.  
Magdon. a ship, and came into the coasts of Magdan.<sup>3</sup>

And the Pharisees and Sadducees came near, 16.  
tempting him, and asking him to shew them a sign  
from heaven. But he answered and said,<sup>4</sup> A wicked <sup>2</sup>  
<sup>4</sup> Omit part  
of v. 2;  
omit v. 3.  
R. V. marg.  
Cureton. and adulterous generation seeketh a sign; and no  
sign shall be given unto it, but the sign of Jona  
the prophet. And he left them and departed. And <sup>5</sup>  
<sup>6</sup>.

when they were come to the other side, his disciples had forgotten to take bread with them. Jesus said unto them, Beware<sup>1</sup> of the leaven of the Pharisees,<sup>1 Cureton.</sup> 7 and the Sadducees. Then they reasoned among themselves,<sup>2</sup> that<sup>2</sup> they had not taken bread with them.<sup>2 Cureton.</sup> 8 And Jesus knew it, and said,<sup>3</sup> Why reason ye among yourselves, O ye of little faith, because ye have brought no bread? do ye not yet understand, do ye not remember the five loaves, and the five thousand who ate them, and how many baskets<sup>4</sup> ye took up from before them<sup>5</sup>? nor yet those seven loaves, . . . of the four thousand who ate of them, and how many baskets<sup>4</sup> ye took up from before them? How is it that ye do not understand that it was not concerning bread I said to you, Beware of the leaven of the Pharisees and the Sadducees? Then they understood that it was not of the leaven he bade them beware, but of the doctrine of the Pharisees and of the Sadducees. And when Jesus came into the borders of Cesarea Philippi, he asked his disciples saying, What do men say concerning me? who then is this Son of man? They say to him, Some say he is<sup>6</sup> John the Baptist; others say he is<sup>6</sup> Elia; others<sup>6 Cureton.</sup> say he is Jeremia; others say he is<sup>6</sup> one of the prophets. He saith unto them, Ye . . . . .

<sup>4</sup> ‘baskets’  
in vv. 9 and  
10 represent  
different  
Syriac words  
borrowed  
from the  
Greek.  
<sup>5</sup> Cureton.

[xvi. 15 to xvii. 11 is lost.]

17 . . . . things. But I say unto you, that Elia also is come, and they knew him not, but have done unto him whatsoever they listed. And the Son of man shall suffer of them. Then his<sup>7</sup> disciples understood<sup>7 Cureton.</sup> that he spake unto them of John.

14 And when Jesus<sup>8</sup> came to the multitude, there<sup>8 Cureton.</sup>

came a certain man, and fell on his knees, and said, 14 Have mercy on me; my son, a spirit of epilepsy seizes 15 on him, and he is sore vexed: and oft-times he falleth into the fire, and oft-times into the water. And I 16 brought him to thy disciples, and they could not cure

<sup>1</sup> Cureton.

<sup>2</sup> R.V.  
Cureton.  
Bezae.

<sup>3</sup> Cureton.

<sup>4</sup> R.V.  
Cureton.  
Bezae.

<sup>5</sup> Omit v. 21.  
R.V.  
Cureton.  
<sup>6</sup> Cureton.  
Bezae.

him. Jesus answered and said, O perverse<sup>1</sup> and faith- 17 less generation, how long shall I be with you, and suffer you? Bring thy son hither to me. And Jesus 18 rebuked him<sup>2</sup>; and the demon<sup>3</sup> departed from him: and from that hour the child was cured. Then his 19

disciples came near to him apart, and said, Why could not we cure him? He<sup>4</sup> said unto them, Be- 20 cause ye have no faith: for verily I say unto you, If ye had faith as a grain of mustard seed, ye should then have said unto this mountain, Remove, and it shall

remove; and nothing shall prevail against you. <sup>5</sup>And while they went about<sup>6</sup> in Galilee, Jesus said unto 22 them, The Son of man shall be betrayed into the hands of men: and they shall kill him, and after three days he shall rise again. And they were 23 exceeding sorry. And when they were come to 24 Capernaum, they that collected drachmas came and said unto Simon, Thy master, doth he not give his drachmas? He saith, Yes. And when he was come 25 into his house, Jesus spake first to him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom and tribute? of their children, or of strangers? He<sup>7</sup> said unto him, Of strangers. 26

<sup>7</sup> Bezae.

Jesus saith unto him, Then are the children free. But that we may not offend them, go, cast a hook into 27 the sea, and the first fish that cometh up, take; and open his mouth, and thou shalt find there<sup>8</sup> a stater: give to them for me and for thee.

<sup>8</sup> Cureton.  
Bezae.

**18** On that day his disciples came near, saying unto him, Who then shall be great in the kingdom of heaven? Jesus called a certain child, and set him amongst them, and said, Verily I say unto you, Except ye be converted, [and] become as children, ye shall not enter into the kingdom of heaven. For whoso shall humble himself as this child, he shall be great in the kingdom of heaven. And whoso shall receive such as one of these<sup>1</sup> children in my name,<sup>1 Cureton.</sup> receiveth me. And whosoever shall offend one of these little ones which believe in me, it were better for him that the mill-stone of an<sup>2</sup> ass were cast<sup>2 R.V. marg. Cureton. Bezac.</sup> about his neck, and that he were drowned in the depth of the sea.

**7** Woe unto the world because of the offences that are coming<sup>3</sup>! for the offences are ready to come; but woe to the man by whose hand<sup>4</sup> they shall come!<sup>4 Cureton.</sup>

**8** If then thy hand or thy foot offend thee, cut it off, and cast it from thee: for it is profitable<sup>5</sup> for thee<sup>5 Cureton.</sup> that thou shouldest come into life whilst thou art halt or whilst thou art maimed, and not whilst thou hast two hands or two feet, thou shouldest go into eternal fire. If thine eye offend thee, pluck it out, cast it from thee: for it is profitable for thee to enter into life, having . . . eye, and not whilst thou hast two, that thou shouldest go into the hell<sup>6</sup> of fire.<sup>6 Gehenna.</sup>

**10** See that ye despise not one of these little ones; for verily I say unto you, That their angels do always behold the face of my Father which is in heaven.

**12** How think ye? if a man have an hundred sheep,<sup>7 Omit e. 11. R.V. Palestinian Syriac.</sup> and one of them go astray, doth he not leave the ninety-and-nine on the mountain, and go seeking 13 that which is gone astray? And when he hath

found it, . . . . I say unto you, he rejoiceth more over it than over the ninety-and-nine which went not astray. Even so my Father which is in heaven <sup>14</sup> willeth not that one of these little ones should perish.

But if thy brother sin against thee, reprove <sup>15</sup> him between thee and him: if he hear thee, thou hast gained thy brother. But if he will not <sup>16</sup> hear thee, take with thee again one or two, that in the mouth of two or three witnesses every word may be established. But if he will not hear them, tell it <sup>17</sup> unto the synagogue: and if he will not hear the synagogue, let him be accounted by thee as a heathen . . . publican. . . . I say unto you, Whatsoever <sup>18</sup> ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven. Again, verily I say unto you . . . <sup>19</sup> about any . . . they shall ask, it shall be to them from my Father which is in heaven. For there are <sup>20</sup> not two or three gathered together in my Name, and I not amongst them.<sup>1</sup>

<sup>1</sup> Bezae.

Then came Simon Cepha, and said, Lord, how <sup>21</sup> oft-times if my brother sin against me shall I forgive him? till seven times? He saith unto him, <sup>22</sup> Not until seven, but until seventy times seven

<sup>2</sup> 'seven' is repeated

also in the  
Syriac text  
of Cureton  
and of the  
Peshitta.

Therefore the kingdom of heaven is likened <sup>23</sup> unto a man, a king, which would take account from his servants. And when he began to reckon, <sup>24</sup> there came to him one which owed him ten thousand talents. And when he had nothing to pay, <sup>25</sup> he commanded to sell him, . . . . and his children, and everything that he had to be taken.<sup>3</sup> And he <sup>26</sup>

<sup>3</sup> Cureton.

fell down, . . . . to his lord. . . . patience, and I  
 27 will pay<sup>1</sup> all. He had compassion on him, and <sup>1</sup> Bezae.  
 28 loosed him, and forgave him also the debt. That  
 servant went out, and found one of his fellow-  
 servants, which owed him one hundred pence: and  
 he seized on him, and throttled him, and said, Give  
 29 me that thou owest me. And his fellow-servant fell  
 down,<sup>2</sup> beseeching him and saying, Have patience <sup>2 R.V.</sup>  
 30 with me, and I also will pay thee.<sup>3</sup> And he did not <sup>Cureton.</sup>  
 receive his entreaty<sup>4</sup>: but cast him into prison, till he <sup>3 R.V.</sup>  
 31 should pay what he owed. But when his fellow- <sup>4 Cureton.</sup>  
 servants saw what had happened, they were sorry, and  
 came . . . unto their lord all . . . that had happened.  
 32 Then his lord called him, and said unto him, O  
 wicked servant, lo, I forgave thee all the debt,  
 33 because thou desiredst me: shouldest thou not have  
 had pity on thy fellow-servant, even as I had pity  
 34 on thee? And his lord was wroth against him,<sup>5</sup> and <sup>5 Cureton.</sup>  
 delivered him to be scourged,<sup>6</sup> till he should pay <sup>6 Cureton.</sup>  
 35 that<sup>7</sup> which he owed. So shall my Father which is <sup>7</sup> Bezae.  
 in heaven do unto you, unless ye from<sup>8</sup> your heart <sup>8 Cureton.</sup>  
 forgive every one his brother.<sup>9</sup> <sup>9 Cureton.</sup>

19 And it came to pass, when Jesus had finished  
 these sayings, he departed from Galilee, and came to  
 2 the borders of Judæa beyond Jordan; and great  
 multitudes followed him, and he healed them.

3 And the Pharisees came unto him there, tempting  
 him and saying,<sup>10</sup> Is it lawful for a man to put away <sup>10 R.V.</sup>  
 4 his wife for every cause? And he answered and <sup>Cureton.</sup>  
 said unto them, Have ye not read, that he who  
 5 made the male made also the female<sup>11</sup>? For <sup>11 Cureton.</sup>  
 this cause shall a man leave his<sup>12</sup> father and his<sup>12</sup> <sup>12 Cureton.</sup>  
 mother, and shall cleave to his wife: . . . . twain

one. . . . Wherefore they are not twain, but one 6  
. . . . joined, let not man put asunder. They say 7

<sup>1</sup> Literally,  
'what is  
that which  
Moses com-  
manded?' 8

<sup>2</sup> Cureton. of the hardness of your heart, suffered you to put away your wives: but from the beginning it was not so. I say then unto you, Whoso shall put away his 9 wife, when there is no adultery, and shall take

<sup>3</sup> Omit—  
'and who-  
soever  
marrieth  
her which  
is put  
away doth  
commit  
adultery.'  
R.V. marg.  
Cureton.  
Bezae.

unto him, If the case be so between a man and wife, it is not profitable to take a wife. He said unto 11 them, Not . . . every man . . . this saying, but [those] to whom it is given. For there are eunuchs, 12 which were . . . from their mother's womb: . . . there are eunuchs, whom men have made: and there are some who have made themselves eunuchs for the kingdom of heaven's sake. . . . able to bear it, let him bear it.

Then . . . children, that he should put his 13 hand on them, and pray; and the disciples rebuked 14 them. Jesus said unto them, Suffer the children to come unto me, and forbid them not, for of such as are like them,<sup>4</sup> theirs is the kingdom of heaven. And he laid his hand on them, and departed. 15

<sup>4</sup> Cureton. And<sup>5</sup> a certain man came and said unto him, 16 Good Teacher, what good thing shall I do, that I may

<sup>6</sup> Cureton. inherit<sup>6</sup> eternal life? He said unto him, Why askest 17 thou me concerning the good?<sup>7</sup> for one is the good one.<sup>8</sup> If thou then wilt enter into life, . . . He saith unto 18 him, Which ones? Jesus said unto him, Thou shalt not kill, thou shalt not commit adultery, . . . . . saith unto him . . . I have kept . . . youth 20

<sup>7</sup> R.V.  
Bezae.

<sup>8</sup> Omit  
'God.'  
R.V.  
Bezae.

21 . . . . Jesus . . . . unto him, If thou desirest to be perfect, go, sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven: and  
22 come f . . . . When the young man heard that saying, he went away: . . . . for he was rich with  
23 good possessions. Jesus . . . . Verily I say unto you, That it is hard for a rich man to enter into the  
24 kingdom of heaven. And again I say unto you,  
25 That it is easier for a camel . . . . disciples, . . . .  
26 saying, Who then can be saved? . . . . and said  
27 unto them, . . . . God all things . . . . Then . . . .

Cepha and said unto him, We have forsaken all,  
28 . . . . what shall we have . . . . the Son of man on . . . . of his glory, . . . . the twelve tribes of the  
29 house of Israel. And every one that hath forsaken houses, or brethren, or sisters, or mother, or children, or lands, for my name's sake, shall receive  
30 an hundredfold, and shall inherit eternal life. For there are many first who shall be last, and last who shall be first.

20 The kingdom of heaven is like to a man, a householder, which went out early in the morning to hire 2 labourers into his vineyard. And he agreed with them for one penny for one workman<sup>1</sup> for one day, <sup>1</sup>Cureton.  
3 and sent them into his vineyard. And he went out at the third hour, and saw others standing idle in the  
4 marketplace. He said unto them, Go ye also into the vineyard, and whatsoever is right I will give you.  
5 Again he went out at the sixth and ninth hour, and  
6 did likewise. And he went out at the eleventh hour, and saw others who were standing.<sup>2</sup> He saith unto <sup>2 R.V.</sup>  
7 them, Why stand ye here all the day idle? They say <sup>Cureton.</sup>  
unto him,<sup>3</sup> No man hath hired us. He saith unto <sup>3 Cureton.</sup>

them, Go ye also into my<sup>1</sup> vineyard.<sup>2</sup> And so when it <sup>8</sup>  
 was evening, the lord said unto his steward, Call the  
 labourers, and give them their wages: and he began  
 from the last unto the first. And when they came, <sup>9</sup>  
 who were in the eleventh hour, they took up every  
 man a penny. And when the first came, they <sup>10</sup>  
<sup>3</sup> Cureton. supposed that he would give them more<sup>3</sup>; and they  
 also received every man a penny. And when they <sup>11</sup>  
<sup>4</sup> Cureton. saw<sup>4</sup> it, they murmured against the master of the  
 house, saying, These last, which have wrought one <sup>12</sup>  
 hour, thou hast made equal with us, who have  
 borne the burden of the day in the heat. But he <sup>13</sup>  
 answered and said to one of them, Friend, I wrong  
 thee not: was it not for a penny that I agreed with  
 thee? Take thy penny, and go: if I wish to give to <sup>14</sup>  
 this last one, even as unto thee, have I not power <sup>15</sup>  
<sup>5</sup> Or 'within' mine own? to do what I will with<sup>5</sup> mine own? or is thine eye evil,  
 because I am good? So the last shall be first, and <sup>16</sup>  
 the first last: many be called, but few chosen.

And when Jesus was going up to Jerusalem, he <sup>17</sup>  
<sup>6</sup> Cureton. took with him his<sup>6</sup> twelve in the way, and said unto  
 Bezae. them apart, Behold, we go up to Jerusalem; and <sup>18</sup>  
 the Son of man shall be betrayed unto the chief  
 priests and unto the scribes, and they shall condemn  
 him to death, and shall deliver him to the people, <sup>19</sup>  
 and they shall mock him, and scourge him, and  
 crucify him: and on the third day he shall rise.

Then came to him the mother of Zebedee's <sup>20</sup>  
<sup>7</sup> Cureton. children, she and her sons, and she fell down,<sup>7</sup> and  
 worshipped him, and desired something of him. And <sup>21</sup>  
 he said unto her, What wilt thou? She saith unto  
 him, Lord, that these my two sons may sit, one on  
 thy right hand, and the other on thy left, in thy

22 kingdom. Jesus answered and said unto them, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of<sup>1</sup>? They say, We are able. 23 Jesus<sup>2</sup> saith unto them, Ye shall drink of my cup,<sup>2</sup> but to sit on my right hand, and on my left, is not mine to give to you, except to those for whom my 24 Father hath prepared it. When the ten heard it, they murmured against these two brethren. . . . .

[xx. 25 to xxi. 20 is lost.]

21 The disciples marvelled, and said, How did this fig-tree immediately wither away? Jesus answered 21 and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall do not only like what is done unto this fig-tree, but if ye shall say to this mountain, Be thou taken up, and fall into 22 the sea; it shall be so. And all, whatsoever ye shall ask in prayer, believing, ye shall receive.

23 And when he was come into the temple, the chief priests and the elders of the people came near unto him, saying, By what authority doest thou these things? tell us, and who gave thee this authority?

24 Jesus answered and said unto them, And I also will ask you one word, which if ye tell me, I will tell you 25 by what authority I do these things. The baptism of John, whence was it? from heaven, or from men? And they were reasoning with themselves, saying, If we shall say it was from heaven, he will say unto us,

26 Why did ye not believe in him? And if we shall say, It was from men; we fear the multitude; for 27 they all held John as a prophet. And they answered

and said to Jesus, We know not. He also<sup>3</sup> said unto them, Neither do I tell you by what authority I do

<sup>1</sup> R.V.  
Cureton.  
Bezae.

<sup>2</sup> Bezae.

<sup>3</sup> R.V.  
Bezae.

these things. But how does it seem to you? A 28 certain man had two sons; he<sup>1</sup> said unto the first, Go,

<sup>1</sup> Cureton. my son, do the work in the vineyard. He<sup>2</sup> said unto 29 him, I will not, but afterwards his soul repented, and

<sup>3</sup> Cureton. he went to the vineyard.<sup>3</sup> And he<sup>4</sup> said to the second 30

<sup>4</sup> Cureton. likewise, and he answered and said, Yes,<sup>5</sup> sir, and  
<sup>5</sup> Cureton. went not. Whether of these did the will of his 31

<sup>6</sup> Cod. \*The last.<sup>6</sup> Jesus  
Vaticanus. saith unto them, Verily I say unto you, That the  
Bezae.

publicans and harlots go into the kingdom of God before you. For John came unto you in the way of 32 righteousness, and ye believed not in him; but the publicans and the harlots believed him: and ye, when

<sup>7</sup> Bezae. ye saw it, at last repented<sup>7</sup> yourselves, that ye might believe in him. Hear another parable: a certain 33 man, that was an householder, planted a vineyard, and made a hedge to it, and digged a [wine] press in it, and built a tower in it, and delivered it to

<sup>8</sup> Cureton. husbandmen, and went away<sup>8</sup>: and when it was the 34 season of the fruits, he sent his servants to the husbandmen, that they might send<sup>9</sup> him some of the fruits.

<sup>9</sup> Cureton. And the husbandmen took his servants, and 35 one they beat, and one they killed, and one they stoned. Again he sent other servants more than the 36 first, and they did unto them in like manner. But 37

<sup>10</sup> Cureton. last of all he sent unto them his son, saying, Haply<sup>10</sup> they will reverence my son. But the husbandmen, 38

when they saw his son, said, This is the heir; come, let us kill him, and the inheritance will be ours.<sup>11</sup>

And they took him, and cast him forth out of the 39 vineyard, and killed him. When therefore the lord 40

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\* v. 31 Codex Bezae, λέγουσιν δ αἰσχατος—dicunt novissimus.

of the vineyard shall come, what will he do unto these  
 41 husbandmen ? They say unto him, He will miserably  
 destroy them,<sup>1</sup> and will give the vineyard to other <sup>1 Cureton.  
Bezae.</sup>  
 husbandmen, who will give<sup>2</sup> the fruits in their season. <sup>2 Cureton.</sup>

42 Jesus saith unto them, Have ye not read in the scriptures, The stone which the builders rejected, it is become the head of the corner : this is from the Lord,  
 43 and it is a marvel in our eyes. Therefore I say unto you, The kingdom of God shall be taken away from you, and given to a nation which bringeth forth  
 45 fruit.<sup>3</sup> <sup>4</sup>But when the chief priests and Pharisees <sup>3 Cureton.</sup>  
 had heard his parables, they knew that he spake <sup>4 Omit v. 44.  
R.V. marg.  
Bezae.</sup>  
 46 against them. And they sought to take him, but they feared the people, because they took him for a prophet.

22 Again Jesus answered and spake unto them by  
 2 parables. The kingdom of heaven is likened unto a man, a king, which made a marriage feast for his son,  
 3 and sent his servants to call them that were bidden  
 4 to the wedding : and they would not come. Again he sent other servants, saying, Say ye to them which are bidden, Behold, everything is prepared, come  
 5 unto<sup>5</sup> the marriage-feast. But they made light of it, and there was one who went to his farm, and one <sup>5 Syriac—  
of.</sup>  
 6 who went to his merchandise : and the remnant who were left laid hold<sup>6</sup> of his servants, entreated them <sup>6 Cureton.</sup>  
 7 spitefully, and slew them. And the king<sup>7</sup> was wroth, <sup>7 Cureton.</sup> and sent his armies, and they destroyed those murderers, and burnt up their city with fire.<sup>8</sup> Then saith <sup>8 Cureton.</sup>  
 he to his servants, The wedding-feast is ready, but they  
 9 which were bidden were not worthy of it. Go ye therefore into the highways,<sup>9</sup> and as many as ye <sup>9 Cureton.</sup>  
 10 shall find, bid to the wedding feast. And those

servants went out into the highways, and gathered together all that they found, bad and good: and the house of the wedding feast was filled with guests. And 11 when the king came in to see the guests, he saw there a man who was not clad in a wedding dress: he saith unto him, Friend, how camest thou in 12 hither not having a wedding garment? And he was speechless. Then said the king to the servants, 13 Seize him by his hands and his feet, and put him out into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are 14 chosen.

Then went the Pharisees, and took counsel how 15 they might entangle him in talk. And they 16 sent unto him his disciples, with the servants of Herod, saying to him, Teacher, we know that thou art true, and teachest the way of God in truth, and thou carest not for any man: for thou regardest not

<sup>1</sup> Bezae. the faces of men.<sup>1</sup> How doth it then appear to thee? 17 Is it fitting for us to give tribute unto Caesar, or not?

<sup>2</sup> Cureton. But Jesus knowing their wickedness, said unto them,<sup>2</sup> 18 Ye hypocrites, why tempt ye me? Shew me the coin 19 of the tribute money. And they held out to him

<sup>3</sup> Cureton. a penny. Jesus<sup>3</sup> saith unto them, Whose is this 20 image and inscription? They say unto him, Cæsar's. 21 Then saith he unto them, Give what is Cæsar's unto Cæsar; and what is God's unto God. And when 22 they heard this, they marvelled, and left him, and went their way.

The same day there came to him the Sadducees, 23 saying to him,<sup>4</sup> There is no life of the dead, and asked him, saying, Teacher, Moses said to us,<sup>5</sup> If a 24 man die, leaving no son, his brother shall marry his

<sup>4</sup> R.V. marg. Cureton.

Bezae.

<sup>5</sup> Cureton.



the Pharisees: and all that they tell you, do; but do 3  
not ye like unto their works: for they say, and do

<sup>1</sup> Cureton.  
<sup>2</sup> R.V. marg.  
Cureton.

not. And<sup>1</sup> they bind heavy burdens<sup>2</sup> and put them 4  
on the shoulders of men; but they do not touch 5  
them. For all things that they do are for to be seen 6  
of men: and they make broad the straps of their phylacteries, and lengthen the fringes of their garments, and love the chief places at feasts, and the honourable seats in the synagogues, and the salutations of the marketplaces, and they desire<sup>3</sup>

<sup>3</sup> Cureton.

that men should call them, Rabbi, Rabbi. But be 8  
not ye called Rabbi: one is your teacher,<sup>4</sup> and ye all 5  
are brethren. And call no man your father upon the 9  
earth: for one is your Father, which is in heaven.

<sup>4</sup> R.V.  
<sup>5</sup> R.V.  
Bezae.

Neither be ye called teachers, for your teacher is the 10  
Christ. He who desires among you to be great<sup>6</sup> shall 11  
be your servant. For whosoever shall exalt 12  
himself shall be humbled; and whosoever shall humble himself shall be exalted.

<sup>6</sup> Cureton.

But woe unto you, scribes and Pharisees, hypocrites! 13  
for ye hold the key of the kingdom of heaven before men: for ye neither enter in yourselves, nor those that are coming do ye suffer them to enter.

<sup>7</sup> Omit r. 14.  
R.V.  
Cureton.  
Bezae.

7 Woe unto you, scribes and Pharisees, hypocrites! 15  
for ye compass sea and land to make one proselyte, and when he is become one, ye make him the child of hell twofold more than yourselves.

<sup>8</sup> Cureton.

Woe unto you, ye blind guides, which say, Whoso shall swear by the temple, it doth not hurt<sup>8</sup>; and 16  
whoso shall swear by the gold that is in the temple, he sins.<sup>9</sup> Ye fools, and blind, whether is greater, the gold, or the temple that sanctifieth the gold? 17

<sup>9</sup> Cureton.

18 And whoso shall swear by the altar, it hurteth not ;  
but whoso shall swear by the gift that is upon the  
19 altar, he sins.<sup>1</sup> Ye blind<sup>2</sup> ! whether is greater, the  
20 gift, or the altar that sanctifieth the gift ? Whoso  
therefore shall swear by the altar, sweareth by it, and  
21 by all things thereon. And whoso shall swear by  
the temple, sweareth by it, and by him that dwelleth  
22 therein. And he that shall swear by heaven,  
sweareth by the throne of God, and by him that  
sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites !  
for ye pay tithe of mint and anise and cummin, and  
have omitted the weightier matters of the law, judg-  
ment, mercy and faith : these ought ye to have done,  
24 and those ye ought not to have left. Ye blind  
guides, which strain at a gnat, and swallow a camel.

25 Woe unto you, scribes and Pharisees, hypocrites !  
for ye make clean the outside of the cup and of the  
platter, but within they are full of extortion and all  
26 uncleanness. Ye blind Pharisee, cleanse first the  
inside of the cup and platter, that the outside of them  
may be clean also.

27 Woe unto you, scribes and Pharisees, hypocrites !  
for ye are like unto sepulchres, which are whitened  
outside, and within are full of dead men's bones, and  
of all uncleanness. .

28 Even so ye also outwardly appear unto men as  
righteous, but within are full of depravity and defor-  
29 mity. Woe unto you, scribes and Pharisees, hypocrites !  
because ye build the tombs of the prophets, and gar-  
30 nish the sepulchres of the righteous, and say, If we  
had been in the days of our fathers, we would not have  
been partakers with them in the blood of the prophets.

<sup>1</sup> Cureton.

<sup>2</sup> R.V.

Cureton.

Bезæ.

Wherefore ye confess that ye are the children of them 31  
which killed the prophets. And ye also . . . the 32  
measure of your fathers. Ye serpents, ye generation 33  
of vipers, how will ye flee from the judgment<sup>1</sup> of hell<sup>2</sup>?

1 R.V.

Bezbe.

### **2 Gehenna.**

J. R. V.  
Bezae.

.... Jesus went out from the temple, to go **24**  
away: and his disciples came shewing him the build-  
ings of the temple. And he answered<sup>3</sup> and said unto **2**  
them, See ye all these stones? verily I say unto you,  
There shall not be left stone . . . . stone, that shall  
not be thrown down. And as he sat upon the mount **3**  
of Olives, the disciples came saying unto him . . . .  
when . . . . the sign of thy coming, and of the end  
of the world? Jesus answered and said unto them, **4**  
. . . . many . . . . in my name, saying, I am the **5**  
Christ; and shall deceive many . . . . and rumours **6**  
. . . . and kingdom against kingdom: and there **7**

shall be famines<sup>1</sup> and earthquakes in divers places.<sup>1 R.V.  
Bezae.</sup>  
 8 And all these are the beginning of travail. And then  
 9 shall they deliver you up to afflictions, and shall kill  
 you: and every man shall hate you for my name's  
 10 sake. Then shall many be offended, and shall betray  
 11 one another, and shall hate one another. . . . false . . .  
 12 shall rise, and shall deceive many. . . . iniquity  
 13 . . . the love of many . . . endure unto the end,  
 14 be . . . this . . . of the kingdom . . . . .  
 to 15 let him not come down to take out of his house: and  
 he which is in the field, let him not return back to  
 take his clothes.

19 And woe unto them that are with child . . .  
 20 who give suck in those days! But pray ye that your  
 flight be not in the winter, neither on the sabbath day:  
 21 for then shall be great tribulation, . . . until this  
 22 day . . . shall be. And except . . . ed those  
 days . . . be saved . . . for the elect's sake . . .  
 23 days. Then if any man . . . . .  
 24 shall give great signs . . . possible, they shall de-  
 25 ceive the very elect. Behold, I have told you before.  
 26 If they shall say unto you, Behold, he is in the  
 desert; go not forth: or behold, he is in the secret  
 27 chambers; believe it not. For as the lightning . . .  
 east, and is seen<sup>2</sup> even unto the west; so also shall <sup>2 R.V.</sup>  
 28 be the coming of the Son of man. . . . the body  
 there . . . eagles.

29 . . . after the tribulation of those days the sun  
 . . . and the light of the moon shall not shine, and  
 30 the stars shall fall from . . . sign of the Son of man  
 31 in heaven: . . . power . . . his angels with a  
 great<sup>3</sup> trumpet, and . . . his elect from the four <sup>3 R.V. marg.</sup>  
 32 winds, from one end of heaven to the other. Now

learn a parable from the fig-tree; When its branch is tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, at the door. Verily

<sup>1</sup> Or 'tribe.' I say unto you, This generation<sup>1</sup> shall not pass, till all these things shall be. Heaven and earth shall <sup>35</sup> pass away, and my words shall not pass away.

But of that day and hour knoweth no man, no, <sup>36</sup> not the angels of heaven, but the<sup>2</sup> Father only. For <sup>37</sup>

<sup>2</sup> R.V.  
Bezae.

as it was in the days of Noah, so shall be the coming of the Son of man.<sup>3</sup> For as before the <sup>38</sup>

flood they were eating and drinking, marrying and giving in marriage, until Noah entered into the ark, . . . . . until came . . . . . <sup>39</sup>

and carried them all away: . . . . . to in an hour that ye think not the Son of man cometh. <sup>44</sup>

. . . . his lord over his companions, to give them <sup>45</sup> meat in its season? Blessed is that servant, whom <sup>46</sup>

if his lord cometh, he shall find so doing. Verily <sup>47</sup> I say unto you, That he shall make him ruler over

all that he hath. But if that evil servant shall <sup>48</sup> say in his heart, My lord delayeth to come; and shall <sup>49</sup>

begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant <sup>50</sup>

shall come in a day that he doth not expect, and in <sup>51</sup> an hour that he knoweth not. And shall cut him

asunder, and appoint him his portion with the hypocrites: and there shall be weeping and gnashing of teeth.

Then shall the kingdom of heaven be likened <sup>25</sup> unto ten virgins, which took their lamps, and went

<sup>4</sup> Bezae.

forth to meet the bridegroom and bride.<sup>4</sup> And five <sup>2</sup> of them were foolish, and five were wise. They that <sup>3</sup>

were foolish took their lamps, and took no oil with  
4 them: but the wise took oil in the vessels with  
5 their lamps. While the bridegroom tarried, they all  
6 slumbered and slept. And at midnight there was a  
cry, Behold, the bridegroom cometh; go ye out to  
7 meet him. Then all those virgins arose, and trimmed  
8 their lamps. The foolish said unto the wise, Give us  
of your oil; for behold, our lamps are going out.  
9 These wise ones said unto them, Perhaps it may not  
suffice for us and for you: but go ye to them that sell,  
10 and buy for yourselves. And while they were going  
to buy, the bridegroom came; and they that were  
ready went in with him to the marriage: and the  
11 door was shut. And afterwards those virgins came,  
12 saying Our Lord, open to us. But he answered and  
to said, Verily I say unto you, I know you not. . . . .  
37 . . . . . didst thirst, and we gave thee drink?  
38 And when saw we thee that thou wast a stranger, and  
39 took thee in? or thou wast naked . . . . .  
to  
44 . . . . . Our Lord, when saw we thee an hungred, or  
athirst, or a stranger, . . . or . . . and did not minister  
45 unto thee? Then shall he answer and say unto  
them, Verily I say unto you, What ye have not  
done to one of these little ones, . . . ye have not  
46 done it. And these shall go away into everlasting  
punishment: but the righteous into life eternal.

26 And it came to pass . . . . his sayings, . . . . to  
2 his disciples, Ye . . . . .  
to  
5 Saying . . . . . be . . . . . le.  
6 And when . . . . . house . . . . .  
to  
11 . . . . . not at all times with you; me . . . . .  
12 . . . . . hath put this ointment . . . . .  
13 Verily I say unto you, . . . . . that she hath done

..... Then went one of ..... 14  
..... thirty pieces of silver. 15  
..... passover? 17  
to  
He said unto them, Go into the city to such a man, 18  
and say unto him, Our Master saith, My time is at  
hand; in thy house will I keep the passover with my  
disciples. And his disciples did as Jesus had 19  
appointed them; and they made ready the passover.  
And when it was evening, he sat down with the twelve. 20  
And as they did eat, he said unto them, Verily I say 21  
unto you, that one of you shall betray me. And they 22  
were exceeding sorrowful, and began every one of  
them to say,<sup>1</sup> Not I surely, Lord? He said unto them, 23  
He who stretches out his hand with me in the dish,  
he shall betray me. And the Son of man goeth as it 24  
is written of him: but woe unto that man by whose  
hand I am betrayed! it would have been profitable for  
him if he had not been born. And Juda, the betrayer, 25  
answered and said, Not I surely, Master? He  
said unto him, Thou hast said. And as they were 26  
eating, Jesus took bread, and blessed it, and brake,  
and gave to his disciples, and said, Take, eat; this is  
my body. And he took the cup, and gave thanks 27  
over it, and gave to them, and said, Take, drink ye  
all of it; this is my blood of the new testament, 28  
which is shed for many for the remission of sins.  
For I say unto you, I will not drink henceforth of 29  
this fruit of the vine, until that day when I drink it  
new with you in my Father's kingdom. And when 30  
they had sung praises, they went out into the  
mount of Olives. Then saith Jesus unto them, All 31  
ye shall be offended in me this night: for it is  
written, I will smite the shepherd, and the sheep

<sup>1</sup> R.V.

32 of his flock shall be scattered abroad. And after I am risen again, I will go before you into Galilee.

33 Simon Cepha answered, and said, If they all shall be offended in thee, yet will I never be offended in 34 thee. Jesus said unto him, Verily I say unto thee,

This night, when the cock has not crowed, three 35 times thou shalt deny me. Simon Cepha said unto him, If it should happen to me to die with thee,

I will not deny thee. Likewise also said all the 36 disciples. Then Jesus cometh with them unto a place called Gedsemane.<sup>1</sup> He saith to his disciples,<sup>1 Cod.—  
‘Gusemani.’</sup>

37 Sit ye here, until I go and pray. And he took Simon and the two sons of Zebedee, and began to 38 be sad and to be anxious. Then saith he unto them, Behold, my soul is sorrowful, even unto death:

39 tarry ye here, and watch with me. And he withdrew from them a little, fell on his face, and prayed, saying, O my Father, if it be possible, that this cup pass from me: nevertheless, not my will be done, but 40 thine. And he cometh unto his disciples, and findeth them asleep, and saith unto Simon, Thus, not even

41 one hour could ye watch with me? Watch and pray, that ye enter not into temptation: the spirit is 42 willing, but the flesh is weak. Again the second time he went to pray, saying, O my Father, if this cup may not pass away from me, except I drink it,

43 thy will be done. And he came again, and found them asleep, because their eyes were heavy with 44 sleep. And he left them, and went to pray the third 45 time, and again he spake the same way. Then cometh he to his disciples, and saith unto them,

Sleep on now, and take your rest: for behold, the hour is at hand, and the Son of man is betrayed into

the hands of sinners. Rise, let us go hence: he has 46 arrived, he who betrayeth me. And while he yet 47 spake, lo, Juda, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. And 48 Juda, the betrayer, gave them a sign, saying, that he . . . . he, take him. . . . to Jesus . . . . and 49 said to him, Hail, Master. Jesus, . . . . Then they 50 came near and laid their hands on him, and took Jesus. And behold, one of the disciples of Jesus 51 stretched out his hand, and drew a sword, and struck the servant of the high priest, and took off his ear.

Then said Jesus unto him, Put up again the sword 52 into his place: for all they that take the sword shall perish with the sword. Or thinkest thou that I 53 cannot ask of my Father, and he shall give me more than twelve legions of angels? How shall 54 the scriptures be fulfilled, that thus it must be? In that hour said Jesus . . . . thief have ye come 55 out against me, with swords and staves for to take me? Every day I sat in the temple, teaching, and ye laid no hold on me. But all those things 56 that have happened are that the scriptures of the prophets might be fulfilled.

Then all his disciples forsook him, and fled. And they had laid hold on him and led him away 57 to Caiaphas the high priest, where the scribes and the elders of the people were assembled. But Simon 58 followed him afar off unto the high priest's court, and went in, . . . . with . . . . end. . . . witness 59 . . . . and found not . . . . many false witnesses, 60 and they found not . . . . came two oth . . . . false . . . . and said, This one said, I am able to 61

destroy this temple, and in three days I will build it.  
62 And the high priest arose, and said unto him, Dost thou not give an answer? What do these witness  
63 against thee? But Jesus was silent. The high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be  
64 the Christ, the Son of God. He said unto him, Thou hast said: I say unto you, Henceforth<sup>1</sup> ye shall see <sup>1 R.V.</sup>  
<sup>Bezae.</sup>  
65 the Son of man . . . . further . . . . witnesses . . . .  
66 . . . . and others smote him on the cheeks, saying,  
Prophecy unto us, the Christ, who smote thee?

69 Now Simon sat without in the court: and a damsel drew near unto him, saying to him, Thou also  
70 wast with Jesus of Galilee. But he denied in the presence<sup>2</sup> of them all, saying, I know not what thou <sup>2 Syriac—</sup>  
71 sayest, neither do I understand<sup>3</sup>. And when he <sup>in the</sup>  
<sup>3 Bezae.</sup> had gone out to the door of the court, another (damsel) saw him, and said unto them, This one was  
72 with Jesus of Nazareth. And again he denied and  
73 swore, I know not this man. And after a little while those who stood by came near, and said to Simon, Surely thou also art one of them; for even  
74 thy speech is like<sup>4</sup>. Then began he to curse and to <sup>4 Bezae.</sup>  
swear, I know not this man. And immediately the  
75 cock crew. And Simon remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And when he went out, he wept bitterly.

27 And when it dawned, all the chief priests and elders of the people took counsel against Jesus to  
2 put him to death: And they bound him, and led him away, and delivered him to Pilate the governor.

3 Then when Juda, the betrayer, saw that he was

condemned, he repented, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the

<sup>1 R.V. marg.</sup> blood of the righteous.<sup>1</sup> And they say to him, What is that to us? Thou knowest. And he cast down the silver in the temple, and departed, [and] went and hanged himself, and was strangled. And the chief priests took the silver, and said, It is not lawful to

<sup>2 Or,</sup>  
<sup>'amongst</sup>  
<sup>the</sup>  
<sup>offerings.'</sup> put it into the treasury,<sup>2</sup> because it is the price of blood. And they took counsel, and bought from it the

<sup>3 Literally,</sup>  
<sup>'of a burial</sup>  
<sup>place.'</sup> potter's field, for<sup>3</sup> a burial-place for strangers. Where-

fore it was called, The field of blood, unto this day.

Then was fulfilled that which was spoken by the prophet, who said, I took the thirty pieces of silver, the price of him that was valued, which I was valued at by the children of Israel; and I gave them for the field of the potter, as the Lord commanded me.

And Jesus stood before the governor: and he asked him, saying unto him, Art thou the King of the Jews? Jesus said unto him, Thou hast said. And when the chief priests and Pharisees accused him, he gave them no answer. Then said Pilate unto him, Hearest thou not how many witnesses witness against thee? And he gave him no answer; and greatly did the governor wonder. Now at every feast the governor was wont to release unto the people one prisoner, whom they would. And they had a prisoner, a certain notable man, whose name was Jesus Bar-Abba. He had been thrown into prison because of the evil he had done, and because he was a murderer. And when all the Jews were gathered together, Pilate said unto them, Whom will ye that I release unto you? Jesus Bar-Abba, or

18 Jesus who is called the Christ? For he knew that  
19 because of envy they had delivered him unto him.

When he was set down on the judgment seat, his wife sent unto him, saying unto him, Have thou nothing to do with that just man, for I have suffered many things this day in my dream because of him.

20 But the chief priests and elders persuaded the people that they should ask for Bar-Abba, and destroy  
21 Jesus. The governor answered and said unto them, Whom do ye desire that I should release unto you?

22 They say unto him, Bar-Abba. Pilate saith unto them, And what shall I do unto Jesus, who is called  
23 the Christ? They all say, Let him be crucified. He said unto them, Why, what evil hath been done by him? Then they cried out more exceedingly, saying,

24 Let him be crucified. And when Pilate saw that he prevailed nothing, but the more the tumult increased, he took water, and washed his hands in the sight of all the multitude, saying, I am innocent of this  
25 blood: ye know. And all the people answered, and said, the blood of this man be on us and on our  
26 children. Then released he unto them Bar-Abba,

and he scourged Jesus with whips, and delivered him  
27 to them to be crucified. Then the soldiers of the governor took Jesus into the Prætorium, and  
28 gathered the crowd against him. And they clothed  
29 him with a robe of purple and of scarlet.<sup>1</sup> And they

<sup>1</sup> Bezae.  
plaited a crown of thorns, and put it on his head, and they made him hold a reed in his right hand: and they bent their knees before him, and mocked  
30 him, saying, Hail to thee, King of the Jews! And they spat in his face, and took up the reed, and smote  
31 him on the head. And when they had mocked him,

they stripped him of the garments that he was clothed with, and clothed him with his own garments, and led him away, and went to crucify him. And as 32 they went out, they found a man of Cyrene, whose name was Simon: and they compelled him to bear his cross. And they came to a place which is called 33 Gogultha.<sup>1</sup>

And they gave him to drink wine<sup>2</sup> 34 mingled with gall: and he tasted it, and would not drink it. And when they had crucified him, they 35

parted his garments,<sup>3</sup> casting lots upon them: and 36 they were sitting, and watching there. While they were sitting, they wrote the crime. They set it over 37 his head, Jesus, the King of the Jews.

Then there were crucified with him two male- 38 factors, one on his right hand, and one on his left.

And they that passed by blasphemed against him, 39 wagging their heads, and saying, Destroyer of the 40 temple, and builder of it in three days, if thou art the Son of God, save thyself, and come down from the cross. And the chief priests also, like the scribes 41 and Pharisees, were mocking him, and insulting him, and saying, He who saves others, himself he cannot 42 save. If he be the King of Israel, let him come down now from the cross, and we will believe in him. He trusted in God; let him deliver him now, if he 43 desireth him: for he said, I am the Son of God.

And the malefactors also, which were crucified with 44 him, like the rest, insulted him. And from the sixth 45 hour there was darkness over all the land until the ninth hour. And at the ninth hour Jesus cried with 46 a loud voice, saying, My God, my God, why hast thou forsaken me<sup>4</sup>?

And some of those people who stood there, when 47

<sup>1</sup> Peshitta.  
<sup>2</sup> R.V.  
Bezae.

<sup>3</sup> Omit latter half of  
v. 35.  
R.V.  
Bezae.

<sup>4</sup> Syriac—  
"Elei, Elei,  
lemana  
shabac-  
tani."

48 they heard it, said, This one calleth on Elia. And straightway one of them ran, and took a sponge, and dipped it in vinegar, and tied it to a reed, and stretched 49 it out to him to drink. And others said, Let be, let 50 us see whether Elia will come and save him. And Jesus cried with a loud voice, and his spirit went 51 up. And immediately the veil of the sanctuary<sup>1</sup> was <sup>1 R.V. marg.</sup> rent from the very top; and the earth did quake, and 52 the rocks rent; And the graves were opened; and many bodies of the righteous, those which slept, 53 arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54 Now the centurion, and they that were watching Jesus with him, when they saw the earthquake, and the things that happened, feared greatly, saying, Truly this was the Son of God.

55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto 56 him: Mary Magdalene, and Mary the daughter of James and mother of Joseph, and the mother of the 57 children of Zebedee. And when the even was come, there came a certain rich man of Ramatha, named 58 Joseph, and he also was a disciple of Jesus. He went to Pilate, and asked the body of Jesus; and Pilate 59 commanded it to be given to him. And when Joseph had taken the body, he wrapped it in a new 60 linen cloth, and laid it in his own new-hewn tomb, which he had hewn for himself in the rock: and he rolled a great stone to the door of the sepulchre, and 61 they departed. And there was there Mary Magdalene, and the other Mary, sitting over against the 62 sepulchre. Now the next day that followed the day

of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember <sup>63</sup> that that deceiver said, while he was yet alive, After three days I will rise again. But command that they watch the sepulchre for three days, that his disciples may not come by night and steal him, and say unto the people, He is risen from the dead: and the <sup>64</sup> last error be worse than the first.

Pilate said unto them, Ye have a watch: watch <sup>65</sup> the sepulchre, as ye know. They went and watched <sup>66</sup> his sepulchre, and sealed the stone with the watch.<sup>1</sup>

<sup>1</sup> Bezae.

And on the evening of the sabbath, as the first <sup>28</sup> day of the week dawned, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, <sup>2</sup> there was a great earthquake: for the angel of the Lord descended from heaven and rolled away the stone,<sup>2</sup> and sat above it. And his appearance<sup>2</sup> was <sup>3</sup> like the lightning, and his raiment like the snow: and for fear of him those who were watching did <sup>4</sup> shake, and became as dead men. The angel answered <sup>5</sup> and said unto the women, Fear not ye: for I know that ye seek Jesus, the Nazarene, which was crucified. He is not here: for he is risen as he said unto you. <sup>6</sup> Come, see the place where he was laid. Go quickly, <sup>7</sup> and tell his disciples that he is risen; and behold, he goeth before you into Galilee; there . . . .

<sup>2</sup> R.V.  
Bezae.

[vv. 8 and following to the end of this Gospel are lost.]

## THE GOSPEL OF MARK

[vv. 1 to 11 are lost.]

1 The spirit driveth him out into the wilderness.

12 And he was there forty days, tempted of Satan ; and  
13 was with the wild beasts; and the angels were ministering unto him.

14 And after John was delivered up,<sup>1</sup> Jesus came <sup>R.V.</sup> into Galilee, and was preaching the gospel of God,

15 The time is fulfilled, and the kingdom of God is  
16 come: repent ye, and believe his gospel. And as he walked by the shore of the lake of Galilee, he saw Simon and Andrew his brother casting their net into 17 the sea : for they were fishers. And Jesus said unto them, Follow me, and I will make you fishers of men. And straightway they forsook their nets, and 18 followed him. And when he had walked again a little further, he saw James the son of Zebedee, and John his brother, who were also sitting in the ship 19 mending their nets. And straightway he called them : and they left Zebedee their father with the hired servants in the ship, and followed him.

21 And he was teaching on the sabbath in the synagogue. And they were astonished at his doctrine: for he taught as one that had authority, and not as 22 their scribes. And there was in their synagogue a man who had an unclean spirit; and he cried out, 23 and said, What have we to do with thee, Jesus of

Nazareth? thou art come to destroy us. I know thee who thou art, the holy one of God. And 25 Jesus rebuked him, saying, Shut thy mouth, and come out of him. And the unclean spirit threw him 26 down, and when it had cried with a loud voice, it

<sup>1</sup> 'amaze-  
ment held  
them all.'

<sup>2</sup> R.V. came out of him. And they were all amazed,<sup>1</sup> and 27 were saying one to another, What is this new teaching<sup>2</sup>? he hath authority, and commandeth the unclean spirits, and they do obey him. And his 28 fame went abroad through all the region of Galilee, and many followed him. And he came out of the 29 synagogue, and they came to the house of Simon Cepha and Andrew: and James and John were with him. And Simon's wife's mother was sick of a fever, 30 and they tell him of her. And he came near, and 31 took her, and lifted her up; and immediately the fever left her, and she arose and ministered unto them. And when the sun did set, they brought all 32 that were sick with sore diseases, and all the city 33 were gathered together at his door. And he healed 34 many, and cast out many demons, and suffered them not to speak, because they knew him.

And very early in the morning he went out, and 35 departed into a desert place, and there he prayed. And Simon and they that were with him sought him. 36 And when they had found him, they said unto him, 37 Many men seek thee. He said unto them, Up! Let 38 us go into the nearest villages<sup>3</sup> and towns, that I may preach there also: for therefore I am come. And he 39 preached in all the synagogues of Galilee, and cast out demons. And there came to him a certain 40 leper, and besought him, and fell at his feet, and said unto him, If thou wilt, thou canst make me

<sup>3</sup> Bezae.

41 clean. And Jesus had compassion on him, put out his hand, and touched him, and said to him, I will; be thou clean. <sup>1</sup>And in that hour he became clean. <sup>1 Omit part of v. 42.</sup>  
 43 <sup>44</sup> And he straitly charged him, and saith, See thou . . . . .

[i. 44 to ii. 20 is lost.]

2 . . . . a new patch on a worn-out garment: else  
 21 the new filling-up draws away the weakness of the worn-out one, and the rent becomes worse than  
 22 before. And no man putteth new wine into worn-out wine-skins: else the wine<sup>2</sup> doth burst the <sup>2 R.V.  
Bezae.</sup> wine-skins, and the wine is spilled, and the wine-skins perish: but they put new wine into new wine-  
 23 skins. And it came to pass, that he walked on the sabbath-day . . . . and . . . . amongst . . . . were  
 24 . . . . ears . . . . The Pharisees say unto him, Why to . . . . on the sabbath-day that which is not . . . .  
 26 into the house of God,<sup>3</sup> and did eat the show-bread, <sup>3 Bezae.</sup> which is not lawful to eat but for the priests, and  
 27 gave also to them which were with him? And he said unto them, The sabbath was created for man.  
 28 Therefore the Lord of the sabbath is the Son of man.  
 3 And he entered again into the synagogue; and  
 2 there was a man . . . . his hand. And they watched him, whether he would heal him on the sabbath day;  
 3 that they might accuse him. He saith unto the man to whose hand was withered, Stand up in the midst.  
 5 . . . . being grieved about the deadness<sup>4</sup> of their <sup>4 Bezae.</sup> hearts, and he said unto the man, Stretch forth thy hand. And he stretched it out: and it was restored  
 6 like its fellow. And straightway the Pharisees went forth with those of the house of Herod, and  
 7 took counsel how they might destroy him. And

Jesus went with his disciples to the sea: and a great multitude from Galilee,<sup>1</sup> and from Judæa, and from Jerusalem, and from beyond Jordan, and from Tyre,

<sup>2</sup> R.V. marg. and from Sidon, who had heard everything<sup>2</sup> that he did, came unto him. And he spake to his disciples, 9 that they should bring a ship to him because of the multitude, lest they should throng him. For he had 10 healed many; and many were pressing . . . . him, and those that had plagues of unclean spirits 11 upon them fell down before him, and cried, saying, Thou art the Son of God. And he charged them 12 much that they should not make him known.

And he goeth up into a mountain, and calleth 13 unto him whom he would: and they came unto him. And he chose twelve of them, that they should be 14 with him, and that he might send them to preach, 15 and to have power to heal the sick and to cast out demons. And he called Simon Cepha; and James<sup>16</sup> the son of Zebedee, and John his brother: he called them Beni-Ragshi; and Andrew and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Halfai, and Thaddai, and Simon the Zealot, and Juda Iscariot, the betrayer. 19

And they went into the house. And the multitude came again to him, so that they could not<sup>20</sup> to . . . . bread. . . . . said, . . . . can Satan<sup>23</sup> cast out Satan? And if a kingdom be divided<sup>24</sup> against itself, that kingdom cannot stand. And if a<sup>25</sup> house be divided against itself, that house . . . . Satan . . . . against himself, he cannot stand, . . . .<sup>26</sup> to which they blaspheme shall be forgiven . . . . all<sup>29</sup> . . . . who shall blaspheme . . . . eternal . . . . For<sup>30</sup> they said, He hath an unclean spirit.

31 . . . his mother, . . . sent . . . sat . . .  
to  
35 thy mother . . . without.

[vv. 17 to 41 are lost.]

41 . . . obey him?

5 And he came over unto the other side of the sea,  
2 into the country of Gergesenes. And when he was  
come up out of the ship, there met him a certain man  
3 who had an unclean spirit, which [spirit] dwelt among  
the tombs; and no man could bind him with chains,  
4 because he had broken many fetters and chains, and  
5 escaped, and no man could tame him. And always,  
night and day, he was crying in the tombs, and in  
the mountains, and wounding himself with stones.<sup>3</sup> <sup>3</sup>R.V.

And when he saw Jesus afar off, he ran and worshipped him, and cried with a loud voice, and said, 6  
What have I to do with thee, Jesus, thou Son of the  
Most High God? I adjure thee by God, that thou  
torment me not. For he said unto him, Come, thou 7  
unclean spirit, out of the man. And he asked him,  
What is thy name? and he said unto him, Our name 8  
is Legion: for we are many. And these demons 9  
besought him that he would not send them out of  
the country. Now there was there nigh unto the 10  
mountains a great herd of swine feeding. And these 11  
demons besought him, Send us into the swine, that  
we may enter into them. And<sup>1</sup> he gave them leave. 12  
And when the unclean spirits went out they entered  
into the swine: and the herd ran, and fell into the  
sea, about two thousand, and they were choked in  
the sea. And they that fed them<sup>2</sup> fled, and told it in 13  
the cities, and in the villages. And they went out  
to see what had come to pass. And they came to 14  
. . . . and saw him . . . . was . . . . they . . . . to to  
him . . . . dismiss him . . . . his disciples in the 15  
ship, he that had had the demon prayed him that he  
might be with him. And he<sup>3</sup> suffered him not, but 16  
said unto him, Go home to thy people, and shew them  
what the Lord hath done unto thee, and hath had  
mercy on thee. And he went, and began to preach 17  
in Decapolis what Jesus had done unto him: and  
they all did marvel.

And when Jesus had crossed over again unto the 18  
other side, a great multitude gathered unto him on  
the shore of the sea. And there cometh one of the 19  
rulers of the synagogue, whose name was Joaras;  
when he saw him, he fell at his feet, and besought 20

<sup>1</sup> R.V.

<sup>2</sup> R.V.  
Bezae.

<sup>3</sup> R.V.

him,<sup>1</sup> saying unto him, My daughter is very sick,<sup>1 Bezae.</sup>  
come and lay thy hands on her, and she shall live.  
24 And he went with him, and a great multitude  
25 followed him, and thronged him. And a certain  
26 woman, which had an issue of blood twelve years, and  
had suffered many things of many physicians, and  
had spent all that she had, and . . . . nothing . . . .

[v. 27 to vi. 5 is lost.]

6 . . . there none of the mighty works, save that he  
5 laid his hands upon a few sick folk, and they were  
6 healed. And he marvelled at their want of faith.

And he went round about the villages, and  
7 taught; and called the twelve disciples,<sup>2</sup> and sent <sup>2 Bezae.</sup>  
them by two and two, and gave them power over  
8 unclean spirits, and commanded them that they  
should take nothing for the way, save a staff only:  
9 no scrip, no bread, no money in their purse:<sup>3</sup> but be <sup>3 MS. 'your  
purées.'</sup>  
10 shod with sandals, and not put on two coats. Into  
whatsoever house ye enter, there be until ye depart  
11 from thence. And whosoever shall not receive you,  
nor hear you, when ye depart thence, shake off the  
dust of your feet for a testimony unto them.<sup>4</sup>

12 And they went out, and preached that they  
13 should repent. And they cast out many demons,  
and anointed many with oil, and healed the sick.

14 And Herod the king heard, (for his fame was well-  
known [unto him]:) and he said, He is John the  
Baptist; he is risen from the dead, therefore great  
15 is his power. And others said, He is Elia. Others  
16 said, He is a prophet, like one of the prophets. But  
when Herod heard it, he said, This is John, he  
17 whose head I cut off, he is risen.<sup>5</sup> For Herod had

<sup>4 R.V.  
Bezae.</sup>

<sup>5 R.V.  
Bezae.</sup>

sent and laid hold upon John, and bound him in prison for Herodia's sake, his brother Philip's wife, for he had married her. For John had said unto 18 Herod, It is not lawful for thee to have thy brother's wife. Then Herodia had threatened him, and would 19 have killed him, but she could not. For Herod feared 20 John; for he knew that he was a just man and an holy, and observed him: and many things that he heard from him he did, and heard him gladly. And 21 it happened that on Herod's birthday he made a

<sup>Or 'military tribunes.'</sup> supper to his lords, and chiliarchs,<sup>1</sup> and the chiefs of Galilee: and the daughter of Herodia came in and 22

danced, and pleased Herod and them that sat with him, and the king said unto the damsel, Ask of me, and I will give thee, even unto the half of my king- 23 dom. And he swore unto her with an oath. And 24 the damsel went forth, and took counsel with her mother, What shall I ask? She said unto her, The head of John the Baptist. And she went in at 25 once to the king, and said unto him, I will that thou give me immediately the head of John the Baptist in a charger. And the king was exceeding 26 sorry, but for the oath's sake, and for their sakes

<sup>2 Or 're-clined.'</sup> that sat at meat,<sup>2</sup> he could not change. And he sent 27 an executioner, that he should cut off his head and bring it: and he went and cut off his head in the prison, and he brought it in a charger, and gave it 28 to the damsel, and the damsel carried it to her mother. And when his disciples heard of it, they 29

came and took up his corpse, and laid it in a tomb. And the apostles came unto Jesus, and told him what 30 they<sup>3</sup> had done and taught.

And he said unto them, Come, let us go into the 31

desert apart, and rest a little. There were many going  
and coming to him, and they had no place not even  
32 to eat bread. And they departed into a desert place  
33 by ship alone. And many saw them, and knew them,  
and followed him by land,<sup>1</sup> from all the cities. And <sup>1 R.V. marg.</sup>  
34 when they came,<sup>2</sup> and he<sup>2</sup> saw the great multitude, he <sup>2 R.V.</sup>  
had compassion on them, because they were as sheep  
not having a shepherd : and he began to teach them.  
35 And when it began to be evening, his disciples came  
near, saying unto him, This is a desert place, and the  
36 time is passed. Send away these people, that they may  
go into the villages that are round about, and buy  
37 themselves something to eat.<sup>3</sup> He said unto them, <sup>3 R.V.</sup>  
<sup>Bezae.</sup> Give ye them to eat. They say unto him, Shall we  
go and buy a hundred pennyworth of bread, and  
38 give them to eat ? He saith unto them, Go, see how  
many loaves ye have. They say unto him, Five  
39 loaves and two fishes. And he commanded them all  
40 to sit down on the grass. And they sat down by  
41 companies, by hundreds, and by fifties. And he took  
these five loaves and two fishes, and looked to heaven,  
and blessed, and brake the loaves, and gave them to  
his disciples to set before them ; and the two fishes  
42 they divided among them all. And they did all eat,  
43 and were filled. And they took up from before them  
the fragments, twelve baskets full, the remains of  
44 those five loaves and of those two fishes. And they  
that did eat of them were five thousand men.  
45 And straightway he commanded his disciples to  
go up into the ship, and to go before him unto Beth-  
46saida, while he sent away that multitude. And when  
he had sent them away, he went to a mountain  
47 to pray. But when it was evening, and the ship

<sup>1 Codex—</sup> was in the midst of the sea, he<sup>1</sup> was alone on the land. And when he saw them tormented with the <sup>48</sup> fear of the waves, for the wind was against them, he cometh to them walking on the waters, and would have passed by them. When they saw him walking <sup>49</sup> upon the waters, they thought that he was a demon. And when they saw him, they all cried out; and imme- <sup>50</sup> diately he talked with them, and saith unto them, Be of good courage, it is I, be not afraid. And he <sup>51</sup> went up unto them into the ship, and the wind ceased: and they were sore amazed in themselves<sup>2</sup>; for they understood not about the bread, because <sup>52</sup> their heart was blinded. And when they had passed <sup>53</sup> over, they came up to the land of Gennesar. And <sup>54</sup> when he was come up out of the ship, in the hour that they knew him, they ran to the whole region, and <sup>55</sup> brought those that were sick, carrying them on beds. And wheresoever Jesus entered, into cities, or villages, <sup>56</sup> or fields and streets, they placed the beds of the sick, and besought him that they might touch, if it were but the border of his garment: and all who touched him were made whole.

And Pharisees and scribes which came from <sup>7</sup> Jerusalein, came together unto him. And they saw <sup>2</sup> his disciples eating bread when they had not washed their hands. For all the Jews and Pharisees, unless <sup>3</sup> they wash their hands, eat not bread,<sup>3</sup> holding the tradition of the elders. And<sup>4</sup> from the market, <sup>4</sup> except they wash, they eat not. And they keep many things which they have received, and the washing of cups and vessels. And after these things <sup>5</sup> the scribes and Pharisees asked him, saying unto him, Why do not thy disciples keep the command-

<sup>3</sup> Bezae.

<sup>4</sup> when they come is understood.

ments of the ancients, for they wash not their hands  
6 and they eat bread ? Jesus said unto them, Well hath  
Isaia the prophet prophesied of you, as it is written  
that he said, This people honoureth me with its  
7 lips, but with its heart it is far from me. But in  
vain do they worship me, who teach for doctrines the  
9 commandments of men. <sup>1</sup>Ye do well, who forsake the <sup>1</sup>omit v. 8.  
commandments of God, that ye may establish your  
10 commandments. For Moses said, Honour thy father and  
thy mother: and whoso curseth his father or his mother,  
11 let him die the death. But ye say, that if he shall say  
to his father and his mother, It is Corban, wherewith  
12 thou mightest be profited by me: and ye suffer him  
13 not to honour his father or his mother: and ye reject  
the word of God because of your commandments.

14 And many such like things do ye. And he  
called all the multitude, and said unto them,  
15 Hearken, all of you, and obey. There is nothing  
from without a man, that entering into him, can  
defile him: but what comes out of a man, this is  
16 what defiles the man. Who hath ears to hear, let  
17 him hear. And when he was entered into the house  
from the multitude, his disciples asked him concern-  
18 ing the parable. And he saith unto them, Are ye  
yet so stubborn ? Do ye not understand anything ?  
that not everything which entereth into a man defileth  
19 him, because it entereth not into his heart, but into  
20 the belly, and is cast out, and all meat is purged. But  
that which cometh out of the man, that defileth the  
21 man. For out of the heart proceed the evil thoughts  
22 of man, adulteries, fornications, murders, thefts,  
de-  
ceits, wickedness, frauds, lasciviousness, an evil eye,  
23 blasphemy, pride, foolishness: all these evil things

coming out from within, and defiling the man. And <sup>24</sup>  
<sup>1 R.V. marg.</sup> he arose, and went to the borders of Tyre,<sup>1</sup> and when  
 he had entered into a house, he would have no man  
 know him, but he could not be hid. And when a <sup>25</sup>  
 woman heard it, whose daughter had an unclean spirit,  
 she came and fell down before him. This woman <sup>26</sup>  
 was a widow, from the borders of Phœnicia,  
 and she besought him that he would cast forth the  
 spirit out of her daughter. He said unto her, . . . . <sup>27</sup>  
 First let the children be filled: it is not meet to take  
 the children's bread, and to cast it to the dogs. The <sup>28</sup>  
 woman saith unto him, Lord, even the dogs eat of  
 the crumbs which are over from the children's table.  
 He said unto her, For this saying go thy way, be- <sup>29</sup>  
 hold, the demon is gone out of thy daughter. And <sup>30</sup>  
 when she went to her house, she found her daughter  
 . . . . from her, and . . . . lying upon the bed. And <sup>31</sup>  
 again . . . . from the borders . . . . Sidon, he came  
 to the lake of Galilee, amidst the borders of Decapolis.  
 . . . . a certain deaf stammerer, and they beseech <sup>32</sup>  
 him that he would . . . . lay on him. . . . from <sup>33</sup>  
 the multitude, and put . . . . into his ears . . . .  
 And looking up to heaven, he sighed, and said unto <sup>34</sup>  
 him, Be opened. . . . the string of his tongue, and <sup>35</sup>  
 he spake plain. And he commanded them that they <sup>36</sup>  
 should . . . . no man: and as much . . . . a great  
 deal more they proclaimed it, . . . . were greatly <sup>37</sup>  
 astonished, saying, . . . . all things well: . . . . he  
 maketh the deaf to hear, and the dumb to speak.

In those days . . . . when there was . . . . a <sup>8</sup>  
<sup>3 R.V.</sup>  
<sup>Bezae.</sup> great multitude, and they had nothing to eat, he<sup>2</sup>  
 called his disciples, and saith unto them, I have com- <sup>2</sup>  
 passion on this multitude, for behold, three days they

3 continue with me, and have nothing to eat: and if I send them away fasting to their home, they will faint in the way: and some of them are come from  
4 far. His disciples said unto him, Whence art thou able to satisfy them with bread here in the wilderness? And he asked them and said to them, How many loaves have ye? They said unto him, Seven.  
6 And he commanded the multitude to sit down on the ground: and he took those seven loaves, and blessed, and brake, and gave to his disciples, that they should set before them: and they set before the multitude.  
7 And there were a few fishes: and when he had blessed them also, he told them to set before them.  
8 And they did eat, and were filled: and they took up what remained over of the crumbs seven baskets.  
9 The people that ate were about four thousand, and  
10 he sent them away. And he went up and sat in the boat with his disciples, and they came into the  
11 hill of Magdan. And the Pharisees went out, and began seeking from him, and asking of him a sign  
12 from heaven, tempting him. And he was troubled in spirit, and saith, Why do this generation<sup>1</sup> seek a <sup>1</sup> or 'tribe.' sign? verily I say unto you, there shall no sign be  
13 given unto this generation.<sup>1</sup> And he left them again, and sat in the ship, and went to the other side of  
14 the lake. And they forgot . . . . bread, . . . . with  
15 them in the ship. And he commanded them, saying,  
to . . . . beware of . . . . of Herod. . . . .  
to . . . . ye . . . . and do ye not remember?  
19 Those five loaves which the five thousand ate of, and how many baskets full of fragments . . . . unto  
20 him . . . . .  
22 . . . . and they bring to him a blind man . . . .

And Jesus went out, and his disciples, into the 27 towns of Cesarea Philippi: and he asked his disciples by the way, saying unto them, What do men say about me, that I am? They say unto him, Some say, 28 He is John the Baptist: and others say, Elia: and others, One of the prophets. He saith unto them, And 29 ye, whom say ye that I am? Cepha saith unto him, Thou art the Christ. And he charged them that they 30 should tell no man of him. And he began to teach 31 them that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and they shall kill him, and the third day he shall rise. And he was speaking the saying openly. 32 Then Simon Cepha, as though he pitied him, said to him, Be it far from thee. And when he had turned, 33 he looked on his disciples, and he rebuked Cepha, and said, Get thee behind me, Satan: for thou carest not for God, but for man.

And he called the multitude with his disciples, 34  
and said unto them, Whosoever will come after me,  
let him deny himself, and take up his cross, and  
come. For whosoever will save his life shall lose it, 35  
and whosoever shall lose his life<sup>1</sup> for my gospel's  
sake shall save it. For what shall it profit a man, if 36  
he shall inherit the whole world, and lose his soul? 37  
Or what shall a man give in exchange for his soul?  
For whosoever shall be ashamed of me, and of my 38  
words in this adulterous and sinful generation, of  
him also shall the Son of man be ashamed, when he  
cometh in the glory of his Father with the holy angels.

1 Bezae.

9 He said unto them, Verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God coming with power. And after six days, Jesus taketh Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

3 And he became shining, and his raiment became  
4 white like snow: and there appeared unto them  
5 Moses and Elia talking with him. Cepha answered  
and said to Jesus, Master, it is good that we are  
here, and we may make three tabernacles; one  
6 for thee, and one for Moses, and one for Elia. And  
he wist not what he was saying, for fear had fallen  
7 upon him. And a cloud overshadowed him: and  
a voice came out of the cloud, This is my Son,  
8 who is beloved: hear him. And suddenly again  
when his disciples looked, no man appeared to them,  
save Jesus only. As they went down from the moun-

9 tain,<sup>1</sup> he charged them that they should tell no man what they had seen, except when the Son of

<sup>1</sup> MS. makes  
a full stop  
after  
'mountain.'

10 man was risen from the dead. And they kept the saying with themselves, meditating and saying, What is this word that he said? When he is risen from the dead?

11 And they asked him, saying, The scribes say  
12 that Elia cometh first. He answered and said unto them, Elia cometh first, that he may restore every thing; and how it is written of the Son of man,  
13 must he not suffer much, and be crucified? But I say unto you, That Elia is<sup>2</sup> come, and they have done unto him whatsoever they listed, as it is written of

<sup>2</sup> R.V.  
Bezae.

14 him. When he ca . . . . . he saw about them

many . . . . and the scribes questioning with them. And straightway . . . . were amazed, and ran and 15 saluted him. And he asked them, What question ye 16 with them? And one of the multitude answered <sup>17</sup> and said, . . . . I have brought . . . . He answered <sup>18</sup> . . . . to them, O faithless generation, how long, till when shall I be with you and suffer you? Bring thy son to me. And he brought him unto him: 20 and when he saw him, the spirit threw him down straightway, and he fell on the ground, and wallowed foaming. And he asked . . . . from . . . . He said 21 unto him, Behold, from his childhood. And it hath 22 thrown him often into the fire, and into the water, to destroy him: but as much as thou canst do, Lord, help me, and have compassion on me. Jesus said 23 unto him, If thou believest, all things can happen unto thee. And straightway the father of the child 24 cried out,<sup>1</sup> and said, I believe, Lord, help my want. When Jesus saw that the people were coming and 25 running, he rebuked the spirit, and said unto it, I charge thee, thou deaf and dumb spirit, come out of him, and enter not again into him. And it cried, 26 and vexed him greatly, and came out of him, and he was like one dead, and many thought that he was dead. But Jesus took him by his hand, and 27 raised him up, and delivered him to his father. And when he was come into the house, his disciples 28 asked him privately, Why could not we cast him out? He said unto them, This kind cometh out by 29 nothing but by fasting and prayer.

And when they had gone forth from thence, they 30 passed through Galilee, and he would not that any man should know it. And he taught his disciples, 31

<sup>1</sup> R.V.

saying to them, The Son of man shall be delivered up into the hands of men, and they shall kill him, and when they have killed him, on the third day he shall  
32 rise. And they understood not what he said unto  
33 them, and were afraid to ask him. And he came to Capernaum; and when he had entered into the house, he asked them, What were ye speaking about one to  
34 another on the way? But they held their peace: for they had reasoned about who should be greatest.  
35 And he sat down, and called his twelve, and said unto them, Whosoever desires to be first, shall be  
36 last of all men, and servant of all men. And he took a certain child, and set him in the midst of  
37 them: and looked at him, and said unto them, Who-  
soever shall receive a child like this in my name,  
receiveth me<sup>1</sup>: he receiveth not me, but him that  
38 sent me. John answered and said unto him, Our Master, we saw one casting out demons in thy name,  
and we forbade him, because he followed not us.  
39 But he<sup>2</sup> said unto them, Forbid him not, for there  
is no man who does anything in my name, and is  
40 able to speak evil of me. For he who is not against  
41 us is with us. For whosoever shall give you a cup of water to drink in the name that ye are the Christ's,  
verily I say unto you, he shall not lose his reward.  
42 And whosoever shall offend one of these little ones that believe on me, it were better for him if a mill-  
stone of an ass<sup>3</sup> were cast about his neck, and he  
43 were drowned in the sea. If therefore thy hand cause thee to offend, cut it off from thee: for it is better for thee that having one hand thou shouldst enter into life, and not that having two hands thou  
45 shouldst go into the unquenchable fire: <sup>4</sup>and if thy <sup>4</sup>Omit v. 44.  
R.V.

<sup>1</sup> A line has  
been dropped  
here.

<sup>2</sup> Bezae.

<sup>3</sup> R.V. marg.  
Bezae.

foot cause thee to offend, cut it off: cast it from thee: for it is better for thee that being halt thou shouldst enter into life, and not that having two feet thou shouldst go into Gehenna.

<sup>1</sup> Omit v. 46.  
R.V.

<sup>1</sup> If thine eye cause thee to offend, pluck it out from thee: for it is better for thee that having one eye thou shouldst enter into the kingdom of God, and not that having two eyes thou shouldst go into Gehenna: where their worm dieth not, and their fire is not quenched.

<sup>48</sup> For every one shall be salted with fire.<sup>2</sup> Salt is good:

<sup>2</sup> R.V.

<sup>50</sup> but if the salt is seasonless, wherewith will we season it? Have salt<sup>3</sup>, and be at peace one with another.

<sup>3</sup> Or 'let there be salt with you.'

And he arose from thence, and came into the **10**

borders of Judæa beyond Jordan: and a multitude came together again unto him.

As he was wont, he healed and taught them.

And<sup>4</sup> they asked him, tempting him, Is it lawful for a man to leave his wife?

And he answered and said unto them, What did Moses command you?

They said unto him, Moses suffered us to write a bill of divorce, and give<sup>5</sup> it to her, and to put her away.

Jesus answered and said unto them, Moses, because of the hardness of your heart allowed you this precept.

But from the beginning God . . . . and female . . . . For this cause shall a man leave his father and his mother,<sup>6</sup>

and they twain shall be one flesh: thenceforth they are not twain, but one flesh.

What therefore God hath joined together, let not man put asunder.

And when he had entered into the house, his disci-

<sup>4</sup> Bezae.

—10—  
ples asked him again about this. He said unto them,

<sup>6</sup> R.V. marg.

Any woman who shall leave her husband, and be married to another, committeth adultery.

And any 12

man who shall leave his wife, and marry another,  
13 committeth adultery. And they brought young  
children to him, that he should lay his hands on  
them, and his disciples rebuked those that brought  
14 them. When Jesus saw it, he was displeased, and  
rebuked them, and said unto them, Suffer the children  
to come unto me, and forbid them not: for those who  
15 are like them, theirs is the kingdom of God. Verily  
I say unto you, Whosoever shall not receive the  
kingdom of God as a child, he shall not enter therein.  
16 And he called them,<sup>1</sup> and laid his hands on them,<sup>1 Bezae.</sup>  
and blessed them.

17 As he journeyed in the way, one ran, and fell on  
his knees, and said to him, Good Teacher, what shall  
18 I do that I may inherit eternal life? Jesus said  
unto him, Why callest thou me good? there is no  
19 one good but one, God. But thou knowest the com-  
mandments, Do not kill, Do not commit adultery, Do  
not steal, Do not bear false witness. Honour thy  
20 father and thy mother. He answered and said unto  
him, Teacher, all these things have I observed, lo,  
21 from my youth. . . . beholding him, . . . and said  
unto him, One . . . to thee, go, sell all that thou  
hast, and give to the poor, and thou shalt have trea-  
sure in heaven, and take up thy cross, and follow  
22 me. And he was grieved about this saying, and  
23 went away . . . . for he had great riches. And  
Jesus looked at his disciples, and said, How hard it  
is for them who trust in their riches to enter into the  
24 kingdom of God! And his disciples were astonished  
at his words. But Jesus answereth again, and saith  
unto them, Children, how hard it is for them who  
trust in their riches to enter into the kingdom of

God: For it is easier for a camel to enter into the eye 25  
of a needle, than for a rich man into the kingdom  
of heaven. And they were the more astonished 26  
among themselves. Who then can be saved? Jesus 27  
looked upon them and said, With men this is im-  
possible, except with God: for with God everything  
is possible. Cepha said unto him, Lo, we have left 28  
all, and followed thee. Jesus answered and said, 29  
Verily I say unto you, that every man who hath left  
house, or brethren, or sisters, or mother,<sup>1</sup> or father, or  
children, or lands, for my sake and my gospel's, but 30  
he shall receive an hundredfold in this time, houses,  
and brethren, and sisters, and mothers, and children,  
and lands, with persecutions; and in the world to  
come he shall inherit eternal life. For many are first 31  
that shall be last: and last that shall be first.

And while they were going up in the way to 32  
Jerusalem, and Jesus was going before them, those  
who were with him were amazed, being afraid. And  
he took his twelve, and began to tell them what  
should happen unto him, Behold, we go up to Jeru- 33  
salem, and the Son of man shall be delivered unto  
the chief priests, and unto the scribes: and they shall  
condemn him to death, and shall deliver him to the  
people. And they shall mock him, and shall scourge 34  
him, and shall spit in his face, and shall kill him,  
and on the third day he shall rise.

And James and John, the sons of Zebedee, come 35  
unto him, saying unto him, Master, we wish that  
whatsoever we shall ask thee thou wilt do for us.  
He said unto them, What would ye that I should do 36  
for you? They said unto him, Grant unto us that we 37  
may sit on thy right hand, and on thy left hand, in

<sup>1</sup> R.V.

38 thy glory. Jesus answered and said unto them, Ye know not what ye ask : can ye drink of the cup that  
39 I drink of? or be baptized with the baptism? They say unto him, We are able. Jesus said unto them, Ye may be able to drink of the cup that I drink of: and ye may be able to be baptized with the baptism  
40 that I am baptized with: But to sit on my right hand or on my left hand, this is not mine to give,  
41 but for others<sup>1</sup> it is prepared. And when the ten <sup>1 Bezae.</sup>

heard it, they began to be displeased with James and John. And he called them, and said unto them, Ye  
43 know that the chiefs of the nations are their lords.

Let it not be so among you: but whosoever will be  
44 great among you, let him be your minister: and who-  
soever of you will be the chiefest, let him be servant  
45 of all men. Like as the Son of man came not to be ministered unto, but to minister, and to give his life  
a ransom for many.

46 And he came to Jericho: and as he went out  
of Jericho, he and his disciples, and a great multi-  
tude, Timai Bar-Timai, a blind man, sat on the  
47 highway and begged. And when he heard that it  
was Jesus of Nazareth, he began to cry out and say,  
48 Son of David, have mercy on me. And many  
charged him that he should hold his peace: and  
again he cried the more, Son of David, have mercy  
49 on me. And Jesus stood still, and said that they  
should bring him near; and he called the blind man,  
and they said unto him, Fear not, rise, he calleth thee.  
50 And he rose, and took up his garment, and came to  
51 Jesus. Jesus answered and said unto him, What  
wilt thou that I should do unto thee? The blind  
52 man said unto him, Lord,<sup>2</sup> that I may see.<sup>3</sup> Jesus

<sup>2</sup> Or 'Rabbuli.'  
<sup>3</sup> Bezae.

said unto him, Go, thy faith hath saved thee. And immediately his eyes were opened, and he followed him in the way.

And when they came nigh to Jerusalem, unto <sup>11</sup> Bethphage, unto Bethany, at the mount of Olives, he sendeth two of his disciples, and saith, Go into the <sup>2</sup> village over against you, and as soon as ye be entered into it, ye shall find a colt tied, whereon never man rode, loose him, and bring him. And if <sup>3</sup> any man say anything unto you, say unto him, The Lord hath need of him, and straightway he will send him hither. And they went, and found the <sup>4</sup> colt tied at the door of a court in the street. And as they loosed him, certain of them that stood <sup>5</sup> there said, What do ye, loosing the colt? And they <sup>6</sup> said unto them even as Jesus had said unto them. And they brought the colt to Jesus, and cast their <sup>7</sup> garments on it, and made him ride upon it.

And many spread their garments in the way: and <sup>8</sup> they that went before him, and they that followed him, <sup>9</sup> cried, saying, Osanna, blessed is he that cometh in the name of the Lord. Blessed be the kingdom that <sup>10</sup> cometh of our father David<sup>1</sup>: peace in the highest. And they entered into Jerusalem, and he entered <sup>11</sup> into the temple, and saw all things; and when the eventide was come, he went out unto Bethany with the twelve. And on the morrow, when he went <sup>12</sup> out from Bethany, he was hungry. And he saw a <sup>13</sup> certain fig tree afar off, having leaves, and he came to it, if haply he might find anything thereon, and he came, but found nothing but leaves: it was not the time of figs. He<sup>2</sup> answered and said unto it, <sup>14</sup> Henceforth and for ever let no man eat of thy

<sup>1</sup> R.V.  
Bezae.

<sup>2</sup> R.V.  
Bezae.

15 fruit. And his disciples heard it. And when he was come to Jerusalem, and had entered into the temple of God, he began to cast out them that sold and bought in the temple, and the tables of the money changers, and the tables of them that sold 16 doves, and would not suffer any man to carry a 17 vessel within the temple. And he taught, and said, Is it not written thus, My house shall be called a house of prayer for all nations? but ye have made it a 18 den of thieves. And the chief priests and the scribes<sup>1</sup> R.V.  
Bezae. heard it, and sought how they might destroy him: for they feared him, for all the people were amazed 19 at his doctrine. And when even came, he went 20 out of the city. And when they passed by in the morning, they saw the fig tree dried up from its 21 root. And when Cepha remembered, he said unto him, Master, the fig tree which thou cursedst is dried 22 up. Jesus answered and said unto them, If ye have 23 faith in God,<sup>2</sup> verily I say unto you, that if ye shall say to this mountain, Be thou removed, and cast into the sea; and shall not doubt in his mind, but shall believe that the thing which he saith shall come to 24 pass, it shall come to pass. Therefore I say unto you, What things soever ye pray for, believing that 25 ye shall receive them, ye shall have them. And when ye stand praying, forgive, if ye have ought against any man: that your Father also which is in heaven may forgive you your sins.

27      <sup>3</sup>And he came again to Jerusalem, and he was walking in the temple, and there came to him the chief 28 priests, and the scribes, and the elders, and say unto him, By what authority doest thou these things? 29 and who gave thee this authority? Jesus answered

<sup>2</sup>Or, 'the  
faith of  
God.'

<sup>3</sup>Omit v. 26  
R.V.

and said unto them, I will also ask of you one word, which ye shall answer me, and I will tell you by what authority I do these things. The baptism <sup>30</sup> of John, was it from heaven, or of men? Tell me.

<sup>1</sup> Bezae.

And they considered, and said, If we shall say, From <sup>31</sup> heaven, he will say unto<sup>1</sup> us, Why did ye not believe him? And if we shall say, Of men, they feared the <sup>32</sup> people: for they all held John, that he was a prophet.<sup>2</sup> They said unto him, We do not know. Jesus <sup>33</sup> answered and said unto them, Neither do I tell you by what authority I do these things.

<sup>2</sup> R. V.

And he began to speak in parables. A man<sup>3</sup> **12** planted a vineyard, and set a hedge about it, and digged a wine-press in it, and built a tower in it, and let it out to husbandmen, and went abroad.<sup>4</sup> And <sup>2</sup> he sent his servant at the season of fruit to the husbandmen, that they might send to him of the fruit of the vineyard. And they took him, and beat him, and <sup>3</sup> sent him away empty. <sup>5</sup> And again he sent to them <sup>5</sup>

<sup>6</sup> Omit v. 4.

another servant; and him also they killed: and many others; they beat some, and they killed some. He had <sup>6</sup> one beloved son, he sent him to them, and said, Perhaps they will reverence my son. But those husbandmen said among themselves, This is his son, his heir; come, let us kill him, and the inheritance shall be ours. And they took him, and killed him, and cast him out <sup>8</sup> of the vineyard. When the lord of the vineyard cometh, <sup>9</sup> what will he do? he will destroy these husbandmen, and will give his vineyard to others. And have ye <sup>10</sup> not read the scripture: The stone which the builders rejected is become the head of the corner: this was <sup>11</sup> from the Lord, and it is a marvel in our eyes? And <sup>12</sup> they sought to lay hold on him, and they feared the

<sup>3</sup> R. V.  
Bezae.

<sup>4</sup> Bezae.

people, for they understood that he had spoken this parable against them: and they left him, and went  
13 their way. And they sent unto him certain of the Pharisees and of the house of Herod, that they might  
14 catch him in his word. And they began to say unto him, deceitfully, Teacher, we know that thou art true, and carest for no man: for thou regardest not the face of man, but teachest the way of God in truth. Is it lawful to give tribute to Cæsar, or shall we not  
15 give? And he knowing their craftiness, said unto them, Why tempt ye me? bring me a penny, that I  
16 may see it. And they brought it to him. He saith unto them, Whose is this image and inscription?  
17 They say unto him, Cæsar's. Jesus answered and said, Render the things that are Cæsar's to Cæsar, and the things that are God's to God. And they  
18 marvelled at him.

And the Sadducees came unto him, those which  
19 say there is no resurrection; and they asked him, saying, Teacher, Moses wrote unto us that when . . . die,  
to . . . thy strength: this is the first commandment.  
31 And the second which is like it, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. The scribe said unto him, Well, Master, thou hast spoken with truth<sup>1</sup>: for <sup>1</sup>Bezae.  
33 there is one God, and there is none other but he. And that a man should love him from all his heart,<sup>2</sup> and <sup>2</sup>Bezae.  
from all his soul, and from all his strength, and that he should love his neighbour as himself, is more than  
34 all whole burnt offerings and sacrifices. When Jesus saw that he returned him an answer well, he answered<sup>3</sup> <sup>3</sup>Bezae.  
and said unto him, Thou art not far from the kingdom of God. And no man durst question him again.

Jesus said while he taught in the temple, How 35 say the scribes that the Christ is the Son of David ? and David himself said by the Holy Ghost, The 36 Lord said unto my Lord, Sit on my right hand, until

<sup>1</sup> R.V. marg Bezae.  
<sup>2</sup> Literally, 'our Lord.'  
<sup>3</sup> In the Stoa.

I place thine enemies beneath thy feet.<sup>1</sup> And if 37 David call him<sup>2</sup> Lord, how was he his son ? And all the multitude heard him gladly. And he said while 38 he was teaching, Keep yourselves from the scribes, who love to walk in the porches,<sup>3</sup> and love greetings in the market-places, and the chief seats in the synagogues, and the uppermost rooms at feasts: and 40 devour widows' houses, and who for a pretence lengthen their prayers: these shall receive greater condemnation.

And while Jesus stood over against the treasury, 41 he beheld many who cast money into the treasury: and many of the rich who cast in much. And there 42 came a certain poor widow, she threw in two mites, which make two farthings, which make an eighth. Jesus called his disciples and said unto them, . . . . 43 unto you . . . . poor widow hath cast in more than all men into the treasury: for all men have cast in 44 from what was superfluous to them; but she hath cast in . . . . all that she had.

And as Jesus went forth out of the temple, one 13 of his disciples said unto him, Master, behold, see the stones and the great building. Jesus said unto 2 him, See that building ? there shall not be left here<sup>4</sup> stone upon stone that shall not be thrown down.

And as he sat on the mount of Olives, over 3 against the temple, Cepha, and James, and John and Andrew asked him privately, Tell us when these 4 things shall be, and what is the sign with which

<sup>4</sup> R.V.  
Bezae.

5 these things are accomplished? Jesus said unto  
6 them, See that no man lead you astray. For many  
shall come in my name, and shall say, I am he<sup>1</sup>; and <sup>1 R.V.  
Bezae.</sup>

7 shall lead many astray. But when ye shall hear of  
wars and rumours of wars, be not afraid: for it is  
8 about to be, but the end till now is not yet. For  
nation shall rise against nation, and kingdom against  
kingdom: and there shall be earthquakes in divers  
places, famines and tumults: these things are the  
9 beginning of travail. <sup>2 And they shall deliver you up <sup>2 Bezae.</sup></sup>

to the people, and to councils; and ye shall stand  
to before kings, and ye shall be beaten before governors  
for my sake, for a testimony to them and to all  
11 nations . . . . for . . . . But when they shall bring  
you nigh to deliver you up, . . . . not what ye shall  
speak<sup>3</sup>: but what shall be given you in that hour, <sup>3 R.V.  
Bezae.</sup>

that speak ye: for it is not ye that speak, but the  
12 Holy Ghost. For the brother shall deliver his  
brother to death, and the father his son; and the  
children shall rise up against the parents, and shall  
13 cause them to be put to death. And all men  
shall hate you for my name's sake. Whosoever  
14 shall endure to the end, he shall be saved. When  
ye see the sign of the abomination of desolation  
standing where it ought not, (let him that readeth  
15 understand), then they that are in Judæa, let them  
flee to the mountain: and he that is on the house-  
top, let him not come down into the house, and let  
16 him not enter to take anything from his house: and  
he that is in the field, let him not return back to  
17 take his clothes. But woe to them that are with  
child, and to them that give suck in those days!  
18 And pray ye that it be<sup>4</sup> not in the winter. For there <sup>4 R.V.  
Bezae.</sup>

shall be tribulation in those days, such as there hath not been the like of it, since the days when God created the world until this day, and never again shall be. And except these days had been shortened,<sup>20</sup> no flesh would have been saved: but for the elect's sake, whom he chose, the days are shortened. And<sup>21</sup> then if any man shall say unto you, Lo, here is the Christ; lo, he is there; believe it not: for there shall arise false Christs, and prophets of lies, and shall give signs and wonders, so that, if possible, they may lead astray even the elect. But look ye, I have fore-<sup>22</sup> told you all things. But in those days, after that<sup>23</sup> tribulation, the sun shall be darkened, and the moon shall not shew her light, and the stars shall fall from<sup>1</sup> <sup>25</sup> heaven, . . . . the powers of heaven . . . . And<sup>26</sup> then shall they see the Son of man coming on the clouds with great power and with glory. And then<sup>27</sup> shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. Now<sup>28</sup> learn a parable from the fig tree: When her branches are tender, and put forth her leaves, ye know that summer is nigh: so also ye, when ye shall see these<sup>29</sup> things come to pass, know that it is nigh, at the doors. Verily I say unto you, that this generation<sup>2</sup> <sup>30</sup> shall not pass, till all these things shall be.<sup>3</sup> Heaven<sup>31</sup> and earth shall pass away: and my words shall not pass away. But of that day and of that hour knoweth<sup>32</sup> no man, no, not the angels which are in heaven, nor even the Son, but the Father. Watch ye then<sup>33</sup> and pray: for ye know not the time. For like<sup>4</sup> <sup>34</sup> as a man who took a journey, and left his house, giving . . . . to his servants, to every man his work,

<sup>1</sup> R.V.<sup>2</sup> Or 'tribe.'<sup>3</sup> Bezae.<sup>4</sup> R.V.

35 and commanded the porter to watch: watch ye therefore: for ye know not when the master of the 36 house cometh, if at even, or at mid [night], or at the dawn, or in the morning: lest coming suddenly he 37 find you sleeping. And what I say unto you I say unto all of you, Watch.

14 Two days before there was the unleavened bread of the passover the chief priests and the scribes sought how they might take him by craft, and put 2 him to death. For they said, Not on the feast- 3 day, lest there be an uproar of the people. And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a certain woman, carrying an alabaster box of spikenard, very pure<sup>1</sup> and of great price; and she broke it, and poured it on his 4 head. And there were some that had indignation 5 within themselves, and said, Why . . . for this might have been sold for three hundred pence, and have been given to the poor. And they murmured 6 against her in their teeth. Then said Jesus unto them, Let her alone; why trouble ye her? for she 7 hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may deal with them: but I am not with you always. 8 For that which she hath done, behold, as if for my burying she hath done it, and hath anointed my 9 body beforehand. Verily I say unto you, That when the gospel shall be preached throughout the whole world, there will be a memorial of what she hath done.

10 And Juda Iscariot, one of the twelve, went unto 11 the chief priests, so that he might betray him. And they, when they heard it, were glad, and promised to

<sup>1</sup> Syriac  
keeps  
*πιστικός.*

give him silver. And he sought for a way in which he might betray him. On the first day of unleavened <sup>12</sup> bread, when they . . . . the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the p . . . . r? . . . . two <sup>13</sup> . . . . and saith unto them, Go ye into the city; lo, there shall meet you a certain man bearing a pitcher of water: follow him whithersoever he shall <sup>14</sup> go in. And say ye to the goodman of the house, The Master saith, My time is come. Where is the guest-chamber, where I shall eat the passover with my disciples? And behold, he will shew you a large <sup>15</sup> upper room, strewn, and prepared: there . . . . And <sup>16</sup> his disciples went as . . . . and came to the city, and found as he had said unto them: and they made ready the passover. And when it was evening he <sup>17</sup> cometh with his twelve. And as they sat and did <sup>18</sup> eat, Jesus said unto them, Verily, verily, I say unto you, that one of you which eateth with me, he shall betray me. And they began to be sorrowful, and to <sup>19</sup> say unto him one by one, Not I, surely<sup>1</sup>? And<sup>2</sup> he said <sup>20</sup> unto them, One of the twelve who stretcheth out his hand with me in the dish. And the Son of man <sup>21</sup> goeth, as it is written of him: but woe to that man . . . . the Son of man is betrayed! good were it for him if he had not been born. . . . . and as they did <sup>22</sup> eat, . . . . bread, . . . . brake, gave to his disciples, and said unto them, Take,<sup>3</sup> this is my body. And he took the cup, and blessed it, and gave to <sup>23</sup> them: and they drank of it. And he said unto <sup>24</sup> them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink <sup>25</sup> no more of the fruit of the vine, until that day that

<sup>1</sup> R.V.  
<sup>2</sup> R.V.  
Bezae.

<sup>3</sup> R.V.  
Bezae.

I drink it with you anew in the kingdom of God.  
26 And they sung praises, and went out to the mount  
27 of Olives. Jesus saith unto them, All ye shall be  
offended because of me: for it is written, I will smite  
28 the shepherd, and the sheep shall be scattered. But  
when I am risen, I will go before you into Galilee.  
29 Cepha answered and said unto him, If all shall be  
30 offended, I will not. Jesus saith unto him, Verily,  
verily, I say unto thee, that this day, in this night,  
the cock shall not crow twice, until thou shalt deny  
31 me thrice. And Simon spake the more vehemently,  
If I should die with thee, I will not deny thee.<sup>1</sup> R.V.  
32 Likewise also said they all. And they came to a  
place which was called Gedsemane: and he saith to  
33 his disciples, Sit ye here, until I pray.<sup>2</sup> And he <sup>2</sup> Bezae.  
took C[epha], and James and John, and began to be  
34 very sad, and sore troubled, and he saith unto them,  
35 My soul is sorrowful, even unto death. And he  
went away a little, and fell on his face<sup>3</sup> on the ground, <sup>3</sup> Bezae.  
and prayed that, if it were possible, the hour might  
36 pass from him. And he said, My Father, all things  
are possible in thy hands; let this cup pass from  
37 me: but not my will be done, but thine. And he  
cometh, and findeth them sleeping, and saith unto  
Cepha, Simon, sleepest thou? couldest thou not  
38 watch one hour? Watch and pray, that ye enter not  
into temptation: the spirit is willing, but the body  
39 is weak. And he went away again, and prayed, say-  
40 ing the same word. And he came and found them  
again sleeping, for their eyes were carrying sleep,  
and they wist not what they should say unto him.  
41 And he cometh the third time, and saith unto them,  
Sleep, and take your rest: the hour is come, the end

is at hand ; behold, the Son of man is betrayed into the hands of sinners. Arise, let us be going : behold, he 42

<sup>1</sup> Bezae. that betrayeth me is at hand. And<sup>1</sup> while he yet 43 spake, cometh Juda, one of the twelve, and with him a great multitude, carrying swords and staves, from the chief priests and scribes and elders. And he that 44 betrayed him had given them a sign, saying, He whom I shall kiss, that is he ; take him cautiously, and lead him away. And straightway he cometh to him, say- 45 ing unto him, Rabbi ; and kisseth him. And they laid 46 hands on him, and took him. But one of those that 47 stood by drew a sword, and smote the servant of the

<sup>2</sup> Bezae. high priest, and took<sup>2</sup> off his ear. Jesus answered 48 and said unto them, As against a thief are ye come out with swords and staves to seize me ? I was daily 49 with you in the temple teaching, and ye took me

<sup>3</sup> Bezae. not : but that the scripture might<sup>3</sup> be fulfilled. And 50 all his disciples left him, and fled. And a certain 51 young man came, . . . . . wrapped . . . . . and 52 they laid hold on him ; . . . . . left the garment in their hands, . . . . . to the chief priests : . . . . . all 53 the people were . . . . . And Cepha followed them 54 afar off, as far as the house of the high priest : and he was sitting with . . . . . fire. . . . . and all . . . . . 55 were seeking witness against Jesus to put him to death; and found it not. . . . . false . . . . . he . . . . .<sup>56</sup>

<sup>4</sup> Bezae. <sup>57</sup> saying, We heard him say, I will destroy the<sup>4</sup> temple 58 that is made with hands, and in three days I will make another not made with hands. And not even 59 so did their witness agree. And the high priest 60 stood up in the midst, and asked Jesus, saying unto him, Dost thou not return an answer ? What do these witness against thee ? But he held his peace, and 61

replied nothing. And again the high priest asked him the second time, saying unto him, Art thou the Christ, the Son of the Blessed ? Jesus answered and said unto him,<sup>1</sup> I am: . . . . ye shall see the Son of <sup>1</sup> Bezae. man sitting on the right hand of power, and when he comes on the clouds of heaven. And then the high priest rent his clothes, and saith, What therefore ? For behold, ye all have heard the blasphemy : what think ye ? And they all condemned him to be guilty of death. And some began to spit on him, and to b . . . . saying, Prophecy unto us now : and the servants did strike him on the cheek. . . . . Cepha . . . . in the court of the high priest, a certain maid servant of the high priest saw him as he was warming himself, and said unto him, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out to the outer<sup>2</sup> court ; and <sup>3</sup> R.V. marg. Bezae. the maid saw him again, and began to say to them that <sup>3</sup> R.V. marg. stood by, This also<sup>4</sup> is one of them. And he denied <sup>4</sup> Bezae. it again. And again,<sup>5</sup> a little after, they that stood <sup>5</sup> R.V. marg. by said to Cepha, Surely thou art one of them : for thou art a Galilean.<sup>6</sup> And he cursed and swore, I <sup>6</sup> R.V. Bezae. know not this man . . . . you . . . . And the cock crew the second time. And Cepha called to mind the word that Jesus had said unto him, The cock . . . . not crow twice, thou shalt deny me thrice. And he began to weep.<sup>7</sup>

**15** And in the morning the chief priests held a consultation, and the elders and scribes, and all the people, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the King of the Jews ? He answered and said

<sup>7</sup> R.V. marg. Bezae.

unto him, Thou sayest. And the chief priests accused 3  
 him of many things: but he gave no answer. And 4  
 again Pilate said unto him, Dost thou not reply? to  
 . . . . was a man . . . . who had done wrong and  
 committed murder. And the people cried, and began 8  
 to ask that he should do it unto them. Pilate answered 9  
 and said unto them, Will ye that I release unto you  
 the King of the Jews? For he . . . . had delivered 10  
 him . . . . And the chief priests persuaded the people 11:  
 that he should ask him to release unto them Bar-abba.

. . . . . answered . . . . . crucified. 12  
 And the soldiers . . . . into . . . . Prætorium; . . . .<sup>to</sup> 16  
 And they clothed him with purple, and platted a 17  
 crown of thorns, and put it on him.<sup>1</sup> And they 18  
 began to salute him, Hail, King of the Jews! And 19  
 they smote him on the head with a reed, and did  
 spit in his face, and fell on their knees, and wor-  
 shipped him. And when they had mocked . . . . 20  
 they stripped him of his purple robe, and put his own  
 clothes on him, and led him out to crucify him.  
 And they compelled Simon a Cyrenian man, who 21  
 passed by, coming out of the country, the father of  
 Alexander and Rufus, to bear his cross. And they 22  
 bring him unto the place which is called Gogoltha,  
 which is, interpreted, a skull. And they gave him 23  
 wine sweetened with spice: but he received it not.  
 And they crucified him, and parted his garments 24

<sup>2</sup> Bezae. amongst them, and cast lots upon them.<sup>2</sup> And it 25  
 was the third hour, and they crucified him. And 26

<sup>3</sup> Bezae. the inscription of his accusation was, This is<sup>3</sup> the  
 King of the Jews. And with him they crucify two 27

thieves; the one on his right hand, and the other on  
 his left. <sup>4</sup>And they blasphemed against him, wagging 29

<sup>4</sup> Omit v. 28.  
 R.V.  
 Bezae.

their heads, and saying, Ah, thou that destroyest the  
30 temple, and buildest it in three days, save thyself,  
31 and come down from the cross. And again also the  
chief priests, mocking among themselves with the  
scribes, said, He saved others; himself he cannot  
32 save; the Christ the King of Israel! let him descend  
from the cross, that we may see and believe. And  
they also that were crucified with him reviled him.

33 And when it was the sixth hour, there was dark-  
34 ness until the ninth hour. And at the ninth hour  
he<sup>1</sup> cried with a loud voice, My God, my God, why <sup>1</sup> Bezae.  
35 hast thou forsaken me<sup>2</sup>? And some of them that <sup>2</sup> Syriac—  
36 stood by heard it, and said, He calleth Elia. And  
one ran, filled a sponge with vinegar, and put it  
on a reed, and gave him to drink. And they said,  
Let alone; let us see if Elia cometh to take him  
37 down. And Jesus, when he had cried with a loud  
voice, expired.

38 And the veil of the temple was rent in twain,  
39 from the top to the bottom. And when the centurion,  
who was standing beside him, saw him crying out  
and expiring,<sup>3</sup> he said, Truly this was the Son of God. <sup>3</sup> Bezae.  
40 And there were women who were standing afar off  
and looking on: Mary Magdalene, and Mary the  
daughter of James the Less, the mother of Joseph,  
41 and Salome; those who came with him from Galilee,  
and many others who were ministering unto him,  
42 who had come up with him to Jerusalem. And  
43 it was on the sabbath. And Joseph came from  
Ramatha, an honourable man, a counsellor, and who  
also looked for the kingdom of heaven; and he  
was bold, and went in unto Pilate, and craved the  
44 body of Jesus. And Pilate marvelled that he were

'Alah(i),  
Alah(i),  
lemana  
shabactani'

already dead: and he sent and called the centurion, and asked him if he were dead. And when he 45 learned it of the centurion, he gave the body to Joseph. And he bought fine linen, and brought it, 46 and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a **rock**, and rolling a stone, placed it against the door of the sepulchre. And Mary Magdalene and Mary the daughter of 47 James beheld where he was laid.

And when the sabbath was passed, Mary Magda- 16 lene, and Mary the daughter of James, and Salome, had bought oil and spices, that they might come and anoint him. And in the morning, the first day of 2 the week, they came unto the sepulchre, when the sun was rising. And they said among themselves, 3 But who shall roll us away the stone of the sepulchre? for it was very great.<sup>1</sup> And they went, and 4 saw that this stone was rolled away. And they 5 entered into the sepulchre, and saw a young man

<sup>1</sup> Bezae.  
<sup>2</sup> Or 'on their right hand.'

sitting on their right side,<sup>2</sup> clothed in a white garment; and they were affrighted. And he saith unto them, 6 Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where he was laid. But go your way, tell 7 his disciples and Cepha that behold, he goeth before you into Galilee: there shall ye see him, as he said unto you. And when they had heard . . . . they 8 went out; and went, and said nothing to any man, for they were afraid.

HERE ENDETH THE GOSPEL OF MARK.

## THE GOSPEL OF LUKE

1 Forasmuch as many have desired to write and to  
2 relate about those things that have been fulfilled  
3 amongst us, even as they have transmitted them  
4 to us, who from the beginning were eye-witnesses,  
5 and ministers of the word: it seemed good to me  
also, who have investigated all these things from the  
beginning, to write of them one by one carefully unto  
6 thee,<sup>1</sup> noble Theophilus, that thou mayest know the  
certainty of the words wherein thou hast been in-  
structed.

5 There was in the days of Herod, king of Judæa, a  
certain priest named Zacharia, of the division of the  
house of Abiam: and his wife was of the daughters  
6 of Aaron, her name was Elisabeth. And they were  
both righteous before God, walking in all the com-  
7 mandments and righteousness of the Lord, and they  
were blameless in all their manner of life. And they had no child, because Elisabeth was barren, and  
8 they were both now well on in days. And it came to  
pass, that while he was ministering in the priest's  
9 order before God, according to the custom of the  
priest's ministry, his lot was to offer incense. And  
10 when he went into the temple, a crowd of the people  
were standing and praying at the time of incense.  
11 And there appeared to Zacharia an angel of the Lord  
standing on the right side of the altar of incense.  
12 And he was troubled, and shook when he saw the

<sup>1</sup> Or, 'who have investigated all these things carefully one by one, from the beginning, to write of them unto thee.'

angel, and fear fell upon him. The angel said unto <sup>13</sup> him, Fear not, Zacharia: for behold, God has heard the voice of thy prayer, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and glory; and <sup>14</sup> many shall rejoice at his birth. For<sup>1</sup> he shall be <sup>15</sup> great before the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, while he is still in the womb of his mother. And many of . . . . . <sup>16</sup> to . . . . . the angel from her. And Mary arose in those <sup>39</sup> days, and went up with care to the hill country, to a city of Juda; and entered into the house of Zacharia, <sup>40</sup> and saluted Elisabeth. And it came to pass, that, <sup>41</sup>

<sup>2</sup> Or, 'when  
Elisabeth  
saluted  
Mary.'

when Elisabeth heard the salutation<sup>2</sup> of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost; and she cried with a loud <sup>42</sup> voice, and said to Mary, Blessed art thou among women, and blessed is the fruit of thy womb. And <sup>43</sup> whence is this to me, that the mother of my Lord should come to me? For lo, when the voice of thy <sup>44</sup> salutation fell on mine ear, with great joy did the babe leap in my womb. And blessed is she that <sup>45</sup> believed that there is a fulfilment of those things which were told her from the Lord. And Mary <sup>46</sup> said, My soul doth magnify the Lord, and my spirit <sup>47</sup> hath rejoiced in God the Saviour, who hath re- <sup>48</sup> garded the lowliness of his handmaiden. For from henceforth all generations shall call me blessed. For <sup>49</sup> he hath done to me great things; he who by name is glorious and holy, whose mercy is on the generation <sup>50</sup> and on the tribe to those who fear him. He hath <sup>51</sup> shewed strength with his arm; and hath scattered

52 the imagination of the hearts of the proud ones. He  
 hath put down the mighty from their seats, and hath  
 53 exalted the humble. And he hath filled the poor  
 with his good things; and the rich he hath despised<sup>1</sup> <sup>1 Or, 'thrust out.'</sup>  
 54 when in want.<sup>2</sup> He hath cared for his son Israel,<sup>2 Syriac—probably</sup>  
 55 and hath remembered his mercy; as he spake to our  
 56 fathers, to Abraham, and to his seed for ever. And  
 Mary abode with Elisabeth about three months, and  
 57 returned to her house. And when Elisabeth's time of  
 58 her delivery was fulfilled, she brought forth a son. And  
 her neighbours and her cousins heard that the Lord  
 had multiplied mercy towards her; and they rejoiced  
 59 with her. And it came to pass, that on the eighth  
 day they came to circumcise the child; and they  
 60 called him by the name of his father, Zacharia. And  
 his mother said, Not so;<sup>3</sup> but he shall be called John. <sup>3 R.V.</sup>  
 61 And they said unto her, There is none of thy kindred  
 62 that is called by this name John. And they spake  
 also to his father, as to how he desired that he should  
 63 be called. And he asked for a writing tablet, and  
 64 wrote on it, John is his name. And immediately<sup>4</sup> <sup>4 Bezae.</sup>  
 the string of his tongue was loosened, and he blessed  
 65 God. And they marvelled all. And fear was upon  
 all their neighbours, and in all the hill-country of  
 66 Judæa these things were talked about. And they hid  
 them up in their heart, saying, What will this  
 child become? for<sup>5</sup> the hand of the Lord is with  
 67 him. And his father Zacharia was filled with the  
 68 Holy Ghost, and prophesied, saying, Blessed be the  
 God of Israel; for he hath visited his people, and  
 69 hath wrought<sup>6</sup> redemption for them, and hath raised  
 up an horn of salvation for us in the house of David  
 70 his servant;<sup>7</sup> as also he spake by the mouth of his <sup>6 R.V.</sup> <sup>Bezae.</sup> <sup>7 Bezae.</sup>

<sup>1</sup> Bezae.<sup>2</sup> Literally  
‘brought to  
salvation.’<sup>3</sup> Bezac.<sup>4</sup> Bezae.

holy prophets, which have been from everlasting :<sup>1</sup>  
 and hath saved us<sup>2</sup> from the hands<sup>3</sup> of our enemies, 71  
 and all that hate us; to perform mercy with our<sup>4</sup> 72  
 fathers, and to remember his holy covenant; the oath 73  
 which he sware to Abraham, our father, that he would 74  
 grant unto us, that without fear we should be delivered  
 out of the hand of our enemies, that we might serve  
 before him in uprightness and righteousness all the 75  
 days of our life. And thou, child, shalt be called 76  
 the prophet of the Highest: thou shalt go before the  
 face of the Lord to prepare his ways; that he may 77  
 give knowledge of salvation unto his people by the  
 remission of their sins, through the tender mercy of 78  
 our God; whereby the dayspring from on high will  
 visit us, to give light to them that sit in darkness 79  
 and in the shadow of death, to guide our feet into  
 the way of peace. And the child grew, and waxed 80  
 strong in spirit, and . . . . in the desert until the  
 day of his shewing unto Israel.

<sup>5</sup> R.V.

And it came to pass in those days, Augustus **2**  
 Cæsar commanded that all the land should be en-  
 rolled. And this was the first enrolment<sup>5</sup> . . . . 2  
 governor of Syria. And every man . . . . . 3  
 also from . . . . went . . . . that he might be enrolled 4  
 there. And Joseph also . . . . Joseph . . . . from  
 Nazareth, a city of Galilee, to Judæa, to the city of  
 David, which is called Bethlehem, he, and Mary his **5**  
 wife, being great with child; that there they might  
 be enrolled, because they were both of the house of  
 David. And while they were there, the days were **6**  
 accomplished for the delivery. And she brought **7**  
 forth her first-born son, and wrapped him in swaddling  
 clothes, and laid him in a manger; because there

8 was for them . . . . place . . . . There . . . .  
9 watching . . . . when . . . . and they . . . .  
10 great fear. . . . great . . . . which shall be to all the  
11 world. For there is born . . . . Saviour, . . . . the  
12 Lord, the Christ, in the city of David. . . . to you  
a sign; ye shall find the babe wrapped in swaddling  
13 clothes, and laid in a manger. And suddenly there was  
14 seen with him . . . . praising God, and saying, Glory  
to God in the highest, and peace upon earth, and  
15 good-will to men. . . . [Beth]lehem . . . that which  
16 . . . . with haste . . . . lying . . . . and related  
what had been spoken to them concerning the child.  
18 And all men who heard from the shepherds, as they  
told what they had seen and heard, wondered and  
19 were astonished. But Mary kept everything in her  
20 heart, and pondered them in her mind. And the  
shepherds returned, glorifying God, and talking about  
the things which they had seen and heard, as it was  
told unto them.

21 And when eight days were fulfilled, the child was  
circumcised, and his name was called Jesus, which  
was so named of the angel before he was conceived  
22 in the womb. And the days of her purification were  
accomplished, according as it is written in the law of  
Moses. Then they brought him up to Jerusalem, to  
23 present him before the Lord; (as it is written in the  
law of the Lord, Every male that openeth the womb  
24 shall be called holy to the Lord;) and to offer a sacri-  
fice according as it is written in the law of the Lord,  
A pair of turtledoves, or two young ones of a dove.  
25 And there was a certain man in Jerusalem, whose  
name was Simeon; righteous he was and just, awaiting  
the desire of Israel: and the Holy Ghost

was upon him. And it was said unto him by the 26 Holy Ghost, that he should not see death before he had seen the Lord's Christ. And he came by the 27 Spirit into the temple: and when the parents brought in the child Jesus, to do to him according as it is commanded in the law, he, Simeon, received him on 28 his arms, and blessed God, and said, Now lettest thou 29 thy servant, Lord, depart in peace, according as thou hast said: for behold, mine eyes have seen thy mercy, 30 which thou hast prepared before the face of all nations; 31

<sup>1</sup> R. V. marg. a light for the revelation<sup>1</sup> of the Gentiles, and the glory 32 of thy people Israel. And his father<sup>2</sup> and his mother 33 marvelled at those things which were spoken of him.

And Simeon blessed them, and said unto Mary his 34 mother, Behold, this one is set in Israel for the falling and rising of many, and for the sign of contention which is spoken of. And through thine own soul 35 a spear shall pass, that the thoughts of the hearts of many may be revealed. And also Hanna the pro- 36

<sup>3</sup> Bezae. phetess,<sup>3</sup> the daughter of Phanuel, of the tribe of Asher: and she also was [aged] many days, and seven days only was she with her husband after her virginity; and the rest of her life she was in widow- 37 hood, eighty and four years; she went not out from the temple, and with fasting and prayer and entreaty was serving day and night. And she also rose<sup>4</sup> in 38

<sup>4</sup> Bezae. that instant, and gave thanks to the Lord, and spake of him to all them that looked for the redemption of Jerusalem. And Joseph and Mary, when they had 39 fulfilled in the temple on the first-born all that is written in the law, returned into Galilee, to Nazareth their city.

<sup>5</sup> Bezae. And the child grew, and waxed strong,<sup>5</sup> filled 40

with wisdom: and the grace of God was upon him.  
41 And his parents<sup>1</sup> went every year to Jerusalem at the <sup>1 Or, 'his relatives.'</sup>  
42 feast of unleavened bread of the passover. And  
when he was twelve years old, they went up as was  
43 their wont to the feast. And when they had fulfilled  
. . . . the boy Jesus tarried . . . . in Jerusalem; and  
44 his parents<sup>1 2</sup> knew it not, for they supposed that he <sup>2 R.V.  
Bezae.</sup>

was with . . . . one day; they sought for Jesus  
45 among . . . . and among . . . . not . . . . to Jerusalem,  
46 and there they sought him. And after three days  
they found him in the temple, sitting in the midst of  
47 the doctors, . . . . them, and asking them. And all  
they that heard him were amazed at him, and won-  
48 dered at his wisdom and his answers. And when  
his parents found him, they were amazed: and his  
mother said unto him, Son, why hast thou done thus  
to us? behold, thy father and I were seeking thee  
49 with much anxiety. He said unto them, Why were  
ye seeking me? wist ye not that I must be with my  
50 Father? And they understood not the word which  
51 he spake to them. And he went down with them,  
and came to Nazareth, and he was subject unto  
52 them: but his mother kept all these sayings. And  
Jesus grew in stature, and increased in wisdom, and  
in favour with God and with man.

3 Now in the fifteenth year, in the reign of Tiberius Cæsar, in the government of Pontius Pilate in Judæa, while Herod was tetrarch in Galilee, and Philip his brother tetrarch in the region of Iturea, and in the country of Trachonitis, and Lysanias tetrarch in the region of Habilene, in the high-priesthood of Hannan  
2 and of Caiaphas, came the word of God upon John the son of Zacharia, and he was preaching in the wilder-

ness, and in all the region round about Jordan, the 3  
baptism of repentance unto remission of sins; as it 4

<sup>1</sup> Cureton. is written in the prophecy<sup>1</sup> of Isaiah the prophet,  
The voice of one crying in the wilderness, Make ye ready a way for the Lord, and make straight in the

<sup>2</sup> Cureton. plain a path for our<sup>2</sup> God. All the valleys shall be filled, 5  
the mountains and the hills shall be brought low; the rough shall become smooth, and the difficult places [shall be] plains; and the glory of the Lord 6

<sup>3</sup> Cureton. shall be revealed, and all flesh shall see it together.<sup>3</sup>

And he said to the multitudes that went to him 7  
to be baptized, O generation of vipers, who hath shewed you to flee from the wrath to come? Bring 8  
forth therefore fruits meet for repentance, and begin not to say, Our father is Abraham: for I say unto you, That God is able of these stones to raise up children unto Abraham. And behold, the axe hath reached 9

<sup>4</sup> Cureton. unto the root of the trees<sup>4</sup>: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. And the multitude asked 10

<sup>5</sup> Cureton. him, What shall we do? He<sup>5</sup> saith unto them, He 11

<sup>6</sup> Cureton. that hath two coats, let him give one<sup>6</sup> to him that hath none; and he that hath meat, let him do likewise.

And the publicans also came to be baptized, and 12  
said unto him,<sup>7</sup> What shall we do? And he said unto 13

<sup>7</sup> Cureton. them, Do not steal anything beyond what is appointed unto you. And the soldiers likewise demanded of him, 14

<sup>8</sup> Cureton. saying, What shall we do, we also? He said unto them, Do violence to no man, and do injury to no man<sup>8</sup>; let your wages suffice for you. And the people who 15

<sup>9</sup> Cureton. heard him were reasoning in their heart about John, and saying, Is this then<sup>9</sup> perhaps the Christ? He<sup>10</sup> 16

<sup>10</sup> Bezae. answered to every man, and said unto them, Behold

16 I baptize you with water; but there cometh . . . .  
mighty than I, the latchets of whose shoes I am not  
worthy to unloose: he shall baptize you with fire and  
17 with the Holy Ghost: he who holds a fan in his hand,  
and he will cleanse his floor, and will gather the  
wheat into his garner; but the chaff he will burn  
18 with fire unquenchable. Also many other things,  
19 exhorting, he preached to the people. But Herod the  
tetrarch, because John had reproved him on account  
of Herodia, the wife of the brother of Herod, and  
20 for all the evils which he had done, Herod<sup>1</sup> added <sup>1 Bezae.</sup>  
yet this above all, that he shut up John in prison.

21 And when all the people were baptized, Jesus also  
was baptized, and while he prayed, the heavens were  
22 opened, and the Holy Ghost descended upon him in  
the likeness of the body<sup>2</sup> of a dove, and a voice was <sup>2 R.V.</sup>  
heard from heaven,<sup>3</sup> Thou art my Son, and my be- <sup>3 R.V.</sup>  
<sup>Bezae.</sup>  
23 loved; in whom I am well pleased. And Jesus when  
he was about thirty years old, as he was called the  
24 son of Joseph . . . . son of Matthat, son . . . .  
25 to Janna, . . . . son of Matt . . . . son . . . . son of  
28 Eldum, son of Er, son of Jesu, son of Elie . . . .  
29 son of Simeon, son of Juda, son of Joseph, son of  
31 Jonam, son of Eliakim, son of Melia, son of Men,  
32 son of Mattatha, son of Nathan, son of David, son of  
Jesse, son of Jobel,<sup>4</sup> son of Boash, son of Shela, son <sup>4 Bezae.</sup>  
33 of Nahson, son of A . . . . son . . . . son of Hesrun,<sup>5</sup> <sup>5 R.V.</sup>  
34 son of Phares, son of Juda, son of Jacob, son of Isaac,  
35 son of Abraham, son of Tharah, son of Nachor, son of  
Serug, son of Argau, son of Peleg, son of Heber, son of  
36 Shalah, son of Helam, son of Ar . . . . , son of Shem,  
37 son of Noah, son of Lamech, son of Methusalah, son  
of Henuch, son of Jared, son of Mahalalail, son of

Cainan, son of Enosh, son of Sheth, son of Adam, 38  
son of God.

And Jesus being full of the Holy Ghost returned 4  
from Jordan, and the Holy Spirit led him, and took  
him out to the wilderness, that he might be tempted 2  
of Satan, and he was there forty days. And after  
forty days that he had fasted, he hungered. And the 3  
devil said unto him, If thou be the Son of God, say to  
this stone that it become bread. Jesus said to him, It 4  
is written, That man shall not live by bread alone.<sup>1</sup>

And Satan led him and took him up into an high 5  
mountain, shewed unto him all the kingdoms of the  
earth in a little time, and said unto him, All these 6  
kingdoms and their glory which are committed to  
me I will give to thee, all this power and glory, be-  
cause that to me he gave it; and to whom I will I 7  
give it. If thou wilt worship before me, all shall be  
thine. Jesus answered and said unto him,<sup>2</sup> It is 8  
written, Thou shalt worship<sup>3</sup> the Lord thy God, and  
him only shalt thou serve. And he brought him to 9  
Jerusalem, and set him on a pinnacle of the temple,  
and said unto him, If thou be the Son of God, cast 10  
thyself from hence: for it is written, He shall com-  
mand his angels concerning thee, that they may keep  
thee: and in their hands they shall bear thee up,<sup>11</sup>  
lest thou shouldest strike on a stone. Jesus answered 12  
and said unto him, Thou shalt not tempt the Lord  
thy God. And when Satan had ended his tempta- 13  
tions, he departed from him for a season.<sup>4</sup>

<sup>1</sup> R.V.  
Bezae.

<sup>2</sup> Literally  
'it is  
written to  
worship.'

<sup>4</sup> Or, 'until  
the time.'

And Jesus returned in the power of the Spirit 14  
into Galilee: and there went out a fame about him  
in all that region. And he taught in their synagogues, 15  
and he was glorified of all. And he came to Naza- 16

16 reth, where he had been brought up: and he entered  
 into the synagogue on the sabbath-day, as he was  
 17 accustomed. And they gave<sup>1</sup> unto him the book of <sup>1 Cod.—'he  
gave.'</sup>  
 Isaia the prophet, and he stood up for to read. When  
 he had opened the book, he found the place that is  
 18 written, The Spirit of the Lord is upon thee, because  
 that he hath anointed thee to preach the gospel  
 to the poor, and sent me to preach deliverance to the  
 19 captives, and to the blind sight,<sup>2</sup> to assure the contrite <sup>2 Bezae.</sup>  
 of forgiveness, and to preach the acceptable year of  
 20 the Lord. And he rolled up the book,<sup>3</sup> and gave it to <sup>3 Bezae.</sup>  
 the minister, and sat down. And they were all gazing  
 21 on him. And he began to say unto them, This day  
 22 is this scripture fulfilled in your ears. And all bare  
 him witness, and wondered at the gracious words  
 which proceeded out of his mouth. And they said,  
 23 Is not this Joseph's son? He said unto them, Perhaps  
 ye will say unto me this proverb, Physician, heal thy-  
 self: and the things which ye have heard that I have  
 done in Capernaum, ye will say to me, Do also here in  
 24 thy city. He said unto them, Verily I say unto you,  
 25 There is no prophet who is accepted in his city. But  
 I tell you of a truth, many widows were in Israel in  
 the days of Elia the prophet, when the heaven was shut  
 up three years and six months, when great famine was  
 26 throughout all the land; but unto none of them was  
 Elia sent, save unto Sarepta<sup>4</sup> of Sidon, unto a woman, <sup>4 Bezae.</sup>  
 27 a widow. And many lepers were in Israel in the time  
 28 of Elisha . . . . in the synagogue . . . . heard these  
 29 things, were filled with wrath, and thrust him out of  
 the city, and led him to the brow of the hill whereon  
 their city was built, so that they might hang<sup>5</sup> him.  
 30 And he passed even amongst them, and came down

<sup>5</sup> The Syriac  
 translator  
 has mistaken  
 κρηνίσαι  
 for  
 κρεμάσαι.

to Capernaum, a city of Galilee, and taught them on 31 the sabbath days. And they were astonished at his 32 doctrine: for his word was with power. And there 33 was in their synagogue a man which had the spirit of a demon, . . . what have we to do with thee, 34 Jesus of Nazareth? art thou come to destroy us?

. . . Shut thy mouth . . . of him. And the demon 35 threw him in the midst, and came out of him, not having hurt him at all. And amazement, . . . to all 36 of them . . . one to . . . saying, What then is this word, which with authority and power commandeth these unclean spirits, and they come out. And the 37 fame of him went out in all the country round about them. And when he rose from the synagogue, he 38 entered into Simon's house. And Simon's wife's mother was taken with a great fever; and he rebuked 39 the fever; and it left her: and immediately she arose and ministered unto them. Now when the sun was 40 setting, all they that had any sick with sore diseases brought them unto him; and on each of them he

<sup>1</sup> R.V. marg. Bezae.

laid his hand, and healed them all. And demons<sup>1</sup> 41

came out of many, crying out, and saying, Thou art the<sup>2</sup> Son of God. And he rebuked them, and suffered them not to speak, because they knew him, that he was the Christ. And at the dawn of day he went 42

out, and went to a desert place: and a multitude

. . . sought him, and came unto him, . . . that he should not depart from them. And he said unto 43 them, I must also preach the kingdom of God in other cities. And he preached in the synagogues of 44

<sup>3</sup> R.V. marg. Judæa.<sup>3</sup>

And it came to pass, the multitude . . . was that 5 they might hear . . . the word of God, and he was

1 standing on the shore of the lake<sup>1</sup> of Gennesar and he <sup>1 Cod.— probably</sup> saw . . . two ships standing on the shore of the lake: <sup>1A5o</sup>  
2 . . . and its fishermen . . . their nets; and one of them  
3 was Simon's . . . And Jesus went up and sat down  
in it, and said, Take it from the dry land a little way  
on the water. And he sat down, and taught the multi-  
4 tude from the ship. And when he had ceased from  
speaking . . . he said unto Simon, Launch out into the  
5 deep, and throw your nets for fishing. Simon answered  
and said unto him, Master, we have toiled all the night,  
and have found nothing: but now at thy word we  
6 will guide the net. And when they cast their nets,  
they enclosed many fishes: and their nets were broken.  
7 And they beckoned unto their partners, which were  
in other ships, that they should come and help  
them. And when they came, they brought up fish,  
and filled both the ships, and they were nearly sinking  
8 from the weight of them. When Simon Peter saw  
it, he fell on his face before the feet of Jesus, saying  
to him, O Lord, depart from me, for I am a sinful  
9 man. For amazement had taken hold of him, and  
of all who were with him, at the draught of the  
10 fishes which they had taken: and so was also James,  
and John, the sons of Zebedee, because they were  
partners of Simon. And Jesus said unto Simon,  
Fear not; from henceforth thou shalt be catching  
11 men to life. And they brought these ships to land,  
and forsook all, and followed him.  
12 And when he was in one of the cities, a certain  
man came who was full of leprosy. He saw Jesus,  
and fell on his face, and besought him, and said to  
him, Lord, if thou wilt, thou art able to cleanse me.  
13 And he put forth his hand, and touched him, and

said to him, I will: be thou clean. And immediately <sup>13</sup> his leprosy departed from him. And Jesus charged <sup>14</sup> him that he should tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, that it may be a testimony to them. And so much the more went <sup>15</sup> there a fame abroad of him: and great multitudes came together to hear from him, and to be healed<sup>1</sup> of their infirmities. And he withdrew himself into the <sup>16</sup> wilderness, and prayed. And it came to pass on one <sup>17</sup> of the days . . . . Pharisees . . . . the law . . . . every to[wn] . . . . of Judæa . . . . and the power . . . . brought . . . . and they sought . . . . to lay <sup>18</sup> him . . . . his bed . . . . <sup>19</sup> reason ye . . . . : . . . . <sup>22</sup> unto him, Come . . . . <sup>27</sup> , . . . . all . . . . <sup>28</sup>

[v. 29 to vi. 11 is lost.]

. . . . in those days, . . . . to a mountain . . . . <sup>6</sup> continued all night . . . . in prayer to God. And <sup>12</sup> <sup>13</sup> when it dawned, he called . . . . and chose . . . . . . . . Cepha, . . . . Zebedee, and Philip and <sup>14</sup> Bartholomew, and Matthew and Thomas, and James <sup>15</sup> the son of Halfai, and Simon who was called . . . . and Juda the son of James, and Juda Iscariot, he <sup>16</sup> who was the betrayer. And he came down with them <sup>17</sup> to the plain, and stood, he and the multitude of his disciples, and a multitude of the crowd of people, who came from all Judæa and from Jerusalem, and from the sea-coast, and from Tyre and from Sidon, which came to hear him, and to be healed of all their diseases; and they that were vexed with unclean <sup>18</sup>

<sup>1</sup> R.V.  
Bezae.

19 spirits, that they might be healed. All sought to touch him: for there went virtue out of him, and 20 healed them all. And he lifted up his eyes on his disciples, and said,

Blessed are the poor: for theirs is the kingdom of heaven.

21 Blessed are they that hunger now: for they shall be satisfied.

Blessed are they that weep now: for they shall laugh.

22 Blessed are ye, when men shall hate you, and separate you, and shall reproach and cast upon you the name of evil, for the Son of man's sake.

23 . . . . ye . . . . and leap: for your reward is great to in heaven: for in like manner did their fathers unto 25 the prophets. . . . Woe unto you that laugh now! 26 for ye shall weep and lament. Woe unto you when 27 men shall speak well of you! for so did . . . . But unto you which hear, I say, Love your enemies, do 28 good to them which hate you, bless them that curse you, and pray for them which despitefully use you.

29 And unto him that smiteth thee on the cheek, offer to him the other; and him that taketh away thy 30 cloke or thy coat, forbid him not. Give to every man that asketh of thee; and of him that taketh

31 away what is thine do not a . . . . to them . . . .

32 And if . . . . And if . . . . good . . . . which good

33 . . . . that ye shall receive, . . . . your thanks . . . .

35 for others lend to sinners, . . . . But yet love your enemies, and do good to them, and lend, and do not cease hope of men<sup>1</sup>; and your reward shall be great

in heaven, and ye shall be sons of the Most High:

36 for he is kind to the evil and to the unthankful. Be

37 ye<sup>2</sup> merciful, even as your Father is merciful. Judge

<sup>1</sup> R.V. marg.  
Or, 'do not cut off the hope of any.'

<sup>2</sup> R.V.  
Bezae.

<sup>1</sup> R. V.  
Bezae.

not, that ye be not judged: condemn not, that <sup>37</sup> ye be not condemned<sup>1</sup>: release, and ye shall be released: give, and it shall be given unto you; with <sup>38</sup> good measure, and running over, shall they cast into your bosom. For with what measure ye mete it shall be measured to you. And he spake this parable <sup>39</sup> unto them, Can the blind guide the blind? and shall not both fall into a pit? The disciple is not perfect <sup>40</sup> as his master in teaching. And why beholdest thou <sup>41</sup> the mote that is in thy brother's eye, and the beam that is in thine eye is not seen by thee? How canst <sup>42</sup> thou say to thy brother, Brother, let me cast the mote out of thine eye; and behold, in thine own eye a beam is lying? <sup>2</sup> Thou hypocrite, cast out first the

<sup>2</sup> Bezae.  
<sup>3</sup> 'it shall be seen by thee.'

beam from thine eye, and then thou<sup>3</sup> shalt see to cast the mote out of thy brother's eye. For there is no <sup>43</sup> good tree that bringeth forth corrupt fruit; neither a corrupt tree that bringeth forth good fruit. Every <sup>44</sup> tree is known by his fruit. For they do not gather thorns of figs, neither of brambles do they gather grapes. A good man out of the good treasure which <sup>45</sup> is in his heart bringeth forth good things; and an evil man from the evil treasure that is in his heart bringeth forth evil things: for from the abundance of the heart the mouth speaketh. And why call ye me <sup>46</sup> Lord, Lord, and what I say unto you ye do not? For <sup>47</sup> every man that cometh unto me and heareth my words, and doeth them, I will shew you to whom he is like: A man who built a house, and digged and went <sup>48</sup> deep, and laid a foundation upon the rock: and when there were floods, and the rivers were full, they beat upon that house, and could not shake it. But he <sup>49</sup> that heareth, and doeth not, is like a man that built

a house upon the earth, without a foundation ; and the stream beat upon it, and immediately threw it down ; and the fall of that house was great.

7 And when he had ended all these sayings in the hearing of the people, he entered into Capernaum.  
2 And the servant of a certain centurion was very sick, and he was dear unto his lord, and was at the point of  
3 death. And he heard concerning Jesus, and sent unto him the elders of the Jews, beseeching him that  
4 he would come and save his servant. And they came to Jesus, beseeching him earnestly, and saying, He is  
5 worthy that thou shouldest do this to him : for he loveth our nation, and hath also built us a synagogue.  
6 And Jesus went with them. And when he was near, a little way from the house, behold, the centurion sent his friends to him, and bid him, Lord, trouble not thyself : for I am not worthy that thou shouldest  
7 enter under my roof : but speak with a word, and  
8 my boy shall be healed. For I also am a man subject to authority, and soldiers are under<sup>1</sup> me, and I say to <sup>1</sup>Syriac—  
this one, Go, and he goeth ; and to another, Come, and he cometh ; and to my servant, Do this, and he  
9 doeth it. And when Jesus heard these things, he marvelled at him, and turned him about, and said unto the crowd that followed him, I say unto you, that not even in Israel have I found faith such as  
10 this. And they that were sent, returned to the  
11 house, and found the servant whole.<sup>2</sup> And after-<sup>2</sup>R.V.  
wards they went to a city, whose name was Nain ; and his<sup>3</sup> disciples went with him, and a great multi-<sup>3</sup>R.V.  
12 tude. He came nigh to the gate of the city, . . . .  
was of his mother, and she was a widow : and there was with her a great multitude of the people of the

'under my hand.'

Bezae.

city. Jesus saw her, and had compassion on her, 13 and said unto her, Weep not . . . . came near . . . . 14 and they that bare him stood. He said, Young man, I say unto thee, Arise. And he that was dead arose, 15 and sat up . . . . to speak . . . . to his mother. And 16 fear took hold of them all: . . . . God, saying, That a great prophet is risen up among us; . . . . God . . . . his people. . . . went forth about him . . . . 17 in all the region of Judæa, and in all the region 18 . . . . And John called two of his disciples, and sent 19 to Jesus, saying, Art thou he that should come? or look we for another? And they came to him, and 20 said unto him, John Baptist hath sent us unto thee, saying, Art thou he that should come? or . . . . for another? . . . . infirmities, and of plagues, and of 21 spirits . . . . said . . . . tell . . . . and the lame 22 . . . . and the lepers . . . . the dead . . . . whoso- 23 ever shall not be offended in me. And when the 24 disciples of John were departed, he began to speak unto the multitude concerning John, What went ye out for to s . . . e? A reed shaken with the wind? But what went ye out for to see? A man clothed 25 in soft raiment? Behold, they which are gorgeously appalled, and live delicately, are amongst kings. But what went ye out for to see? A prophet? Yea, 26 I say unto you, he was more than a prophet. This 27 is he, of whom it is written, Behold, I send my messenger . . . . the way before thee. I say unto you, 28 That there is not a prophet amongst them that are born of women . . . . is greater than he. And all the 29 people and the publicans that heard him justified themselves to God, who were baptized with the baptism of John. But the scribes and Pharisees 30

rejected for themselves the will of God, who were not  
 31 baptized of him. <sup>1</sup>Whereunto then shall I liken the <sup>1 R.V.</sup>  
 men of this generation ? and to what are they like ? <sup>Bezae.</sup>

32 They are like unto children who sit in the market-  
 place, and send to their companions, We have piped  
 unto you, and ye have not danced ; and we have  
 33 mourned unto you, and ye have not wept. For John  
 the Baptist came unto you neither eating<sup>2</sup> nor drink- <sup>2 Bezae.</sup>  
 34 ing<sup>2</sup> and ye say, He hath a demon. And the Son of  
 man is come eating and drinking ; and ye say, Behold  
 a gluttonous man, and a wine-bibber, a friend of  
 35 publicans and of sinners ! And wisdom is justified  
 of all her children.

36 And there came a certain Pharisee, desiring him  
 that he would eat with him. And he went into the  
 37 Pharisee's house. While he was sitting at meat,<sup>3</sup> a<sup>4</sup> <sup>3 Syriac—</sup>  
 certain woman, a sinner, was in that city, and when she  
 knew that he<sup>5</sup> was sitting at meat<sup>6</sup> in the house of that  
 Pharisee, she took an alabaster box of sweet ointment,<sup>7</sup> <sup>4 Cureton.</sup>  
 38 and stood behind him at his feet and wept, and bathed<sup>8</sup> <sup>5 R.V.</sup>  
 his feet with her tears, and wiped them with the  
 hairs of her head, and kissed his feet, and anointed  
 39 them with the ointment. Now when the Pharisee  
 which had bidden him saw it, he considered within  
 himself, and said, This man, if he were a prophet,  
 would have known who this sinful woman is who  
 hath come near to him, and what is her reputation.<sup>9</sup> <sup>9 Cureton.</sup>  
 40 Jesus<sup>10</sup> said unto him, Simon, I have somewhat <sup>10 Cureton.</sup>  
 to say unto thee. He said unto him, Our Lord,  
 41 say on. Jesus said unto him, There was a man, a  
 money-lender,<sup>11</sup> who had two debtors : one owed him <sup>11 R.V.</sup>  
 42 fifty pence, and one five hundred pence. And <sup>Bezae.</sup>  
 when they had nothing to pay, he<sup>12</sup> forgave them <sup>12 R. V.</sup>  
<sup>Cureton.</sup> <sup>Bezae.</sup>

<sup>1</sup> R. V.  
Cureton.  
Bezae.

both.<sup>1</sup> Which of them will love him most? Simon said 43 to him, I suppose that he to whom much was forgiven.

<sup>2</sup> Cureton.

Jesus said unto him, Thou hast judged well.<sup>2</sup> And 44 he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thy house, and thou gavest me no water for my feet: but this one hath bathed them with her tears, and wiped them with the hairs of her head. Thou hast not kissed 45

<sup>3</sup> Or, 'since  
I came in.'

me: but she, since she<sup>3</sup> came in, hath not ceased to kiss my feet. Thou didst not anoint me:<sup>4</sup> but she<sup>5</sup> hath 46

<sup>4</sup> Cureton.

<sup>5</sup> R. V.

Cureton.

<sup>6</sup> Cureton.

anointed my feet with sweet ointment.<sup>6</sup> Wherefore 47

I say, Her many sins are forgiven her; for she loved much: for he to whom little is forgiven, loveth little. And he said unto her, Thy sins are forgiven thee. 48 And they that sat at meat began to say within themselves, Who is this who forgiveth sins also? And he 50 said to that woman, Thy faith hath saved thee; go in peace.

<sup>7</sup> Cureton.

After<sup>7</sup> these things, he went about amongst the 8 villages and the cities, and his twelve were with him,

<sup>8</sup> Cureton.

preaching the kingdom of God,<sup>8</sup> and these women 2 who had been healed of evil spirits and of infirmities, Mary who was called Magdalene, out of whom had gone seven devils, and Joanna the wife of Chuza, 3 Herod's steward, and Susan, and many others, who ministered unto them of their substance. And when 4 great multitudes were gathered together, and those

<sup>9</sup> Cureton.

from the<sup>9</sup> cities came to him, he began to speak to them by a parable: Behold,<sup>10</sup> a sower went out to 5

<sup>10</sup> Cureton.

sow: and as he was sowing, some fell by the way<sup>11</sup> side; and it was trodden down, and the fowls<sup>12</sup> de-

<sup>11</sup> Syriac—  
'by the  
hand of  
the path.'

voured it. And some fell upon a rock;<sup>13</sup> and because 6 there was no moisture it shrank and dried up. And 7

<sup>12</sup> Cureton.

Bezae.

<sup>13</sup> Cureton.

8 some fell among thorns; and they choked it. And some fell on good ground; and it sprouted, and bare fruit an hundredfold. And when he said these things,  
 9 he spoke with a loud voice,<sup>1</sup> . . . . ears . . . . And <sup>1</sup> Cureton.  
 10 his disciples asked him, What . . . . It is given to know . . . . of the kingdom of God: but to those without, it is not given to them to know because . . . . in parables I speak<sup>2</sup> . . . . to them; that <sup>2</sup> Cureton. whilst they see, they may not see, and whilst they  
 11 hear, they may not understand. . . . Now the parable . . . . The seed is the word of God. And  
 12 those who are by the way-side . . . . hear . . . . and cometh the enemy, . . . . the word from their heart, lest they should believe and be saved. . . .  
 13 rock, are they which, when they hear the word, receive it hastily<sup>3</sup> with joy; . . . . they have no root, . . . . <sup>3</sup> Cureton. for a while they believe, . . . . temptation . . . .  
 14 they hear, and with the cares . . . . and with the  
 15 pleasures . . . . are choked, and bear no fruit.<sup>4</sup> That <sup>4</sup> Cureton. then . . . . on good ground . . . . those who with a . . . . and good heart hear the word and keep it,  
 16 and bear fruit with patience. . . . lighteth . . . . and covereth it with a vessel, or putteth it under a bed; but setteth it upon a . . . . that whoso-  
 17 ever entereth in may see its light. For there is nothing covered that shall not be revealed; and there is nothing hidden, that shall not be made known and  
 18 come abroad. Take heed<sup>5</sup> what ye have heard: for <sup>5</sup> Cureton. whoso hath, to him shall be given; and whoso hath not, even that which he thinketh<sup>6</sup> he hath shall be <sup>6</sup> R. V. Cureton. taken from him.  
 19 And his mother and his brethren came to him, and could not come at him because of the crowd.<sup>7</sup> <sup>7</sup> R. V. Bezae.

<sup>1</sup> Cureton. And they said to him,<sup>1</sup> Thy mother and thy brethren 20 are standing without, desiring to see thee. And he 21 answered and said unto them, My mother and my brethren are those which hear the word of God, and do it. And on a certain day he went up, and sat in 22

<sup>2</sup> Cureton. a ship, he and his disciples with him<sup>2</sup>: and he said unto them, Let us go over unto the other side of the

<sup>3</sup> Cureton. lake.<sup>3</sup> And as they were going he slept: and there 23 was a storm of wind on the lake; and their ship was filled, and they were nearly sinking. And they came 24

<sup>4</sup> Cureton. *Bazeae.* near<sup>4</sup> and awoke him, saying, Master, master, we perish. And he arose, and rebuked the wind and the tempest of the lake: and there was a calm. And 25 he said unto them, Where is your faith? And they being afraid wondered, saying one to another, Who then is this? who commandeth even the wind and

<sup>5</sup> Cureton. the sea,<sup>5</sup> and they obey him. And they went to 26 the country of the Gadarenes, which is over against Galilee. And when he went up to the land, there 27 met him a certain man out of the city which had a demon a long time, and ware no clothes, neither abode in any house, but in the tombs.

When he saw Jesus, he cried out, and falling 28 down, worshipped him,<sup>6</sup> and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not. He had commanded the unclean spirit to come out 29

of the man. For oft-times it had fastened on him: and he was bound with chains and with fetters, to keep him: and he brake his bonds, and cut them,<sup>7</sup> and was led by the [demon] into the wilderness.

And Jesus asked him, saying, What is thy name? 30 He said unto him, Legion: for we are many in<sup>8</sup> him.

31 And they besought him that he would not command  
32 them to go into the deep. And there was there on  
the mountain a herd of many swine feeding: and  
those demons besought him that he would suffer  
them to go into the swine: and he suffered them.  
33 And the demons went out of the man, and entered  
into the swine: and all the herd went straight<sup>1</sup> to <sup>1 Cureton.</sup>  
the rock, and they fell<sup>2</sup> into the sea, and were choked. <sup>2 Cureton.</sup>  
34 And when they that fed them saw what had happened,  
they fled, and related it in the city and in the villages. <sup>3</sup> <sup>3 Cureton.</sup>  
35 And the people went out and saw what had happened, <sup>4</sup> <sup>4 Cureton.</sup>  
and they came to Jesus, and found the man, out of  
whom those devils were departed, clothed, and sober,  
sitting at the feet of Jesus: and they were afraid.  
36 <sup>5</sup>And they related to them how the man<sup>6</sup> was saved. <sup>5 Cureton.</sup>  
<sup>6</sup> Cureton.  
<sup>7</sup> Cureton.  
37 And the whole multitude of the Gadarenes<sup>7</sup> be-<sup>7</sup> <sup>7</sup> Bezae.  
sought him to depart from them; for fear had  
seized on them: and he went up into the ship, and  
38 departed from them. Then he from whom the  
demons had gone out besought him that he might  
39 be with him: but Jesus sent him away, saying, Re-  
turn to thy house, and relate<sup>8</sup> the things that God <sup>8 Cureton.</sup>  
hath done to thee. And he went, and published in  
40 the whole city what<sup>9</sup> Jesus had done unto him. And<sup>10</sup> <sup>9 Cureton.</sup>  
<sup>10</sup> R.V.  
Cureton.  
41 ceived him: for they were looking for him. And<sup>11</sup> <sup>11 Cureton.</sup>  
Bezae.  
there came a certain man named Joarish, and he  
was a ruler of the synagogue: and he fell down at  
Jesus' feet, and besought that he would come into his  
42 house: for he had one only daughter, and she was  
about twelve years of age, and she lay a-dying. But  
43 as he went, the people thronged him. And a certain  
woman who had an issue of blood twelve years,<sup>12</sup> and <sup>12 R.V. marg.</sup>  
Bezae.

could not be healed of any one, came near behind <sup>44</sup> him, and took hold of the border of his garment: and the fountain of her issue of blood stanched. And <sup>45</sup> Jesus said, Who touched me? And when all denied,

<sup>1</sup> Cureton. Cepha<sup>1</sup> said unto him, Our Master, the multitude throng and press thee, and sayest thou, Who touched <sup>46</sup> me? Jesus answered and said unto him, Somebody hath touched me: for I know that strength is gone out of me. And when the woman saw that even this <sup>47</sup>

<sup>2</sup> Cureton. did not escape him,<sup>2</sup> she came trembling, and falling down, worshipped him.<sup>3</sup> And she said<sup>4</sup> in the sight

<sup>3</sup> Cureton. <sup>4</sup> Cureton. of all the people, for what cause she had touched [him], and how she was healed immediately. And he <sup>48</sup> answered and said unto her, Daughter, thy faith hath saved thee; go in peace.

<sup>5</sup> Bezae. While he yet spake, they<sup>5</sup> came from the house <sup>49</sup> of the ruler of the synagogue, saying to him, Thy daughter is dead; trouble not the Teacher. But <sup>50</sup> when Jesus heard it, he answered and said unto him, Fear not: only believe, and she shall live. And when <sup>51</sup>

<sup>6</sup> Cureton. he came to the house of that man,<sup>6</sup> he suffered no man to go in, save Cepha, and James, and John, and the father and the mother of the maiden. And all <sup>52</sup> men wept, and bewailed her: but he said unto them, Weep not; for she is not dead, she sleepeth. And <sup>53</sup> they laughed at him,<sup>7</sup> knowing that she was dead.

<sup>7</sup> Cureton. <sup>8</sup> R. V. <sup>9</sup> R. V. <sup>10</sup> Cureton. Bezae. And<sup>8</sup> he took her by her hand, and called her, saying, <sup>54</sup> Maid, arise. And her spirit returned, and straight- <sup>55</sup> way she arose: and he commanded to give her to eat.<sup>9</sup> And her parents were astonished: and he <sup>56</sup> charged them that they should tell no man what had happened.<sup>10</sup>

Then he called his twelve disciples, and gave <sup>9</sup>

1 them power and authority over all demons, and to  
2 cure diseases. And he sent them to preach the  
3 kingdom of God, and to heal.<sup>1</sup> And he said unto <sup>1 R.V. marg.</sup>  
them, Carry nothing for the way, neither staves, nor  
scrip, neither bread, neither silver; neither have  
4 two coats. And whatsoever house ye enter into,  
5 there abide, and thence depart. And those who will  
not receive you, when ye go out of that city, shake  
off the very dust of your feet, that it may be a testi-  
6 mony to you. And when his apostles had departed  
they went about among the villages and the cities,  
preaching,<sup>2</sup> and healing everywhere. <sup>2 Cureton.</sup>

7 And Herod the tetrarch heard of all that had  
happened:<sup>3</sup> and he marvelled, because they<sup>4</sup> said that <sup>3 Cureton.</sup>  
8 John was risen from the dead; and others said<sup>5</sup> that <sup>4 Cureton.</sup>  
<sup>5 Cureton.</sup>  
Elia had appeared; and others said that one of the  
9 old prophets was risen. And Herod said, . . . .  
10 I hear concerning him? and he desired . . . . that  
11 they had done. . . . privately . . . [Beth]saida. . . .  
12 came his twelve, and said to him, We are in the  
desert; send these multitudes away, that they may  
go into these villages<sup>6</sup> round about, and to the <sup>6 Cureton.</sup>  
hamlets, and lodge, or that they may find them-  
13 selves victuals. He said . . . . to him . . . . .  
22 . . . . elders and priests and scribes, and be slain,  
. . . . days shall rise.

23 And he said,<sup>7</sup> Whosoever desires to come after <sup>7 Cureton.</sup>  
me, let him deny himself, and take up his cross, and  
24 follow me. For whoso will save . . . . .  
27 . . . . .  
28 the kingdom of God. And it came to pass after  
these sayings, about eight days, that he took Cepha  
and James and John, and went up into a mountain

to pray. And as he was praying, the look of his <sup>29</sup> countenance was changed, and his raiment was white

<sup>1</sup> Or, 'like lightning.' And, behold, two men were talking <sup>30</sup> with him, Moses and Elijah: and they appeared in <sup>31</sup> glory, and spake about his decease which was about

<sup>2</sup> Or, 'that he was about to be betrayed.' to be accomplished<sup>2</sup> at Jerusalem. And Cepha and <sup>32</sup> they that were with him were heavy with sleep: and when they awoke, they saw his glory, and these two men who were standing with him. And when they <sup>33</sup>

<sup>3</sup> Cureton. began to depart from him, Cepha<sup>3</sup> said unto Jesus, Our Master, it is good that we are here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah: and he knew not what he was saying. And while he said these things, there <sup>34</sup>

<sup>4</sup> Cureton. came a cloud and overshadowed them: and when <sup>5</sup> they saw those who<sup>4</sup> were<sup>5</sup> entering into the cloud, they feared. And a voice was heard from the cloud, <sup>35</sup>

<sup>5</sup> Or, 'when they saw that they were entering.'

<sup>6</sup> R.V. This is my Son<sup>6</sup> the chosen, hear ye him. And when <sup>36</sup> there was the voice, Jesus was found alone. And they held their peace, and in the sight of men they told nothing of what they had seen in those days.<sup>7</sup>

<sup>7</sup> Cureton. And<sup>8</sup> in that day when they were come down <sup>37</sup> from the mountain, a great multitude<sup>9</sup> met them.

<sup>8</sup> Cureton. And<sup>10</sup> a certain man from the multitude cried, saying, <sup>38</sup> Teacher, I beseech thee, look upon my son: for he is mine only one. And a spirit cometh to him sud- <sup>39</sup> denly, and it throweth him down, and chastiseth him; and he foameth, and it hardly departeth from him, when it hath bruised him. And I be- <sup>40</sup> sought thy disciples that they should cast it out; and they were not able to deliver him. Jesus <sup>41</sup>

<sup>9</sup> Cureton. answered and said, O perverse<sup>11</sup> and faithless genera-  
tion, how long shall I be with you, and suffer you?

42 bring hither thy son. And as he was coming near, the demon threw him down, and chastised him. And Jesus rebuked that unclean spirit, and healed the  
43 boy, and delivered him to his father. And they were all astonished at the greatness of God. And while all

men were marvelling at all which he<sup>1</sup> did, he said unto <sup>1 R.V.  
Cureton.</sup>

44 his disciples, Put<sup>2</sup> these sayings in your ears: for the <sup>2 Bezae.  
3 Bezae.  
Cureton.</sup>

Son of man is about to be delivered into the hands of  
45 men. But they understood not this saying, because<sup>3</sup> <sup>3 Cureton.</sup>

it was hid from them, that they should not perceive  
46 it: and they were afraid about this saying. And

47 there arose amongst them a reasoning, which should  
be greatest amongst them. But when Jesus knew  
the reasoning of their heart, he took a child, and set  
48 him beside them, and said,<sup>4</sup> Whoso shall receive this

child in my name receiveth me: and whoso receiveth <sup>4 Cureton.  
Bezae.</sup>

me receiveth him that sent me: for he that is small  
49 and is a child to you, that one is great. John an-  
swered and said unto him,<sup>5</sup> Our Master, we saw one

who was casting out demons in thy name; and we  
50 forbade him, because he goeth not with us. Jesus  
said unto him, Forbid [him] not: for he that is not

against you is for you.<sup>6</sup> <sup>6 R.V.  
Cureton.  
Bezae.  
Cureton.</sup>

51 And when the days of his going up<sup>7</sup> were  
52 fulfilled, he set<sup>8</sup> his face to go to Jerusalem, and

sent messengers before his face: and they went,  
and entered into a village of the Samaritans, to  
53 make ready for him. And they did not receive  
him, because his face was set to go to Jerusalem.

54 And when his disciples James and John saw  
this, they said unto him,<sup>9</sup> Our Lord, wilt thou  
that we command fire to come down from heaven,<sup>10 R.V.  
Cureton.</sup>

55 and consume them?<sup>11</sup> And he rebuked them,<sup>11 R.V.</sup>

<sup>1</sup> R.V.  
Cureton.  
<sup>2</sup> Bezae.

And they went to another village. And<sup>1</sup> as they<sup>56</sup> went in the way, a man said unto him,<sup>2</sup> I will<sup>57</sup> follow thee whithersoever thou goest. Jesus said<sup>58</sup> unto him, Verily the foxes have holes, and the birds of the heaven<sup>3</sup> have nests; but the Son of man hath not where to lean his head. And he said unto another,<sup>59</sup> Follow me. He said unto him,<sup>4</sup> Suffer me first to go and bury my father. He<sup>5</sup> said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God. Another<sup>6</sup> said to him, Lord, I will<sup>61</sup> follow thee; but first let me go and tell it to them of my house, and I will come.<sup>7</sup> Jesus saith unto<sup>62</sup> him, No man putting his hand on the ploughshare, and looking back, is fit for the kingdom of God.

And after these things he appointed of his dis- 10

<sup>8</sup> R.V. marg.  
Cureton.  
<sup>9</sup> Cureton.  
Bezae.

ciples other seventy-two,<sup>8</sup> and sent them two and two before his face to every place and city,<sup>9</sup> . . . . to come. . . . . harvest . . . . Lord of the harvest, . . . . 2 labourers . . . . Go: behold, I send you like lambs 3 . . . . wolves. . . . not . . . . purses for yourselves, . . . . 4 scrip, . . . . and salute not . . . . by the way. And 5 into whatsoever house ye enter first,<sup>10</sup> say to it, Peace in the house. And if the son of peace be there, shall 6 rest . . . . upon you . . . . and . . . . not . . . . to 7 its neighbour. And into whatsoever city ye enter,<sup>8</sup> that they receive you, eat . . . . And behold even<sup>10</sup> 11 the dust . . . . we . . . . this, . . . . the kingdom of God . . . . I say unto you, It shall be much more 12 tolerable for Sodom in the day of judgment, than for that city. Woe unto thee, Chorazin! woe unto 13 thee, Bethsaida! for if the mighty works that have

<sup>10</sup> Cureton.

<sup>11</sup> Cureton.  
<sup>12</sup> Cureton.  
Bezae.  
<sup>13</sup> Cureton.

been in you had been in Tyre and Sidon, perhaps<sup>11</sup> 14 they had<sup>12</sup> repented<sup>13</sup> in sackcloth and ashes. Never-

14 theless it shall be more tolerable for Tyre and for  
 15 Sidon in that day than for you. And thou, Capernaum,  
<sup>to</sup>  
 18 . . . unto heaven, . . . beheld Satan . . . who fell  
 19 like lightning from heaven. Behold, I give unto you  
 power to tread on serpents and scorpions . . . and  
 all the . . . of the enemy: and nothing shall hurt you.  
 20 Notwithstanding, in this rejoice not, that the demons  
 are subject unto you; but<sup>1</sup> rejoice in<sup>2</sup> your names, that  
 21 they are written in heaven. And in that hour . . .  
<sup>1 R.V.  
Cureton.  
Bezae.  
2 Cureton.</sup>  
 in spirit, . . . O Father, Lord . . . and of earth,  
 22 . . . and who knoweth the Son, except the Father?  
 and who knoweth the Father, except the Son, and  
 23 he to whom the Son will reveal him? And he turned  
 him unto his disciples, and said unto them,<sup>3</sup> Blessed  
<sup>3 Cureton.  
Bezae.</sup>  
 24 are the eyes which see what ye see: for I tell you, that  
 many prophets and kings have desired to see what  
 ye see, and have not seen it; and to hear what ye hear,  
 25 and have not heard it. While he said these things,<sup>4</sup> <sup>4 Cureton.</sup>  
 a certain teacher of the law, who was standing<sup>5</sup> . . .  
<sup>5 Cureton.</sup>  
 26 came near, saying unto him, . . . eternal. Jesus<sup>6</sup> said  
<sup>6 Cureton.</sup>  
 unto him, In the law, how is it written? and how readest  
 27 thou? Then he answered and said unto him, Thou  
 shalt love the Lord thy God from<sup>7</sup> all thy heart, and  
 from all thy soul, and from all thy strength, and from  
 all thy mind; and thy neighbour as thyself. Jesus<sup>8</sup> said  
<sup>8 Cureton.</sup>  
 28 unto him, Thou hast said rightly: do these things,  
 29 and thou shalt live. But he, willing to justify himself,  
 said unto Jesus, And who is my neighbour? He  
 30 said unto him, A certain man went down from Jeru-  
 salem to Jericho, and thieves fell, and stripped  
 him, and beat him, and left him between death  
 31 and life, and went their way. And a certain priest  
 happened to come down that way: and he saw him,

<sup>1</sup> Cureton. and passed him by.<sup>1</sup> And likewise also a Levite, 32 when he reached that place, saw him and passed

<sup>2</sup> Cureton. him by.<sup>2</sup> But a certain Samaritan, as he was 33

<sup>3</sup> Cureton. journeying on his way, came near him,<sup>3</sup> saw him, and had compassion on him, and coming near, bound up 34 his wounds, and poured on them oil and wine, and set him on his ass, and brought him to an inn, and took care of him. And at the dawn of the day he 35

took out two pence, and gave them to the host, and said, Take care of him: and when I return again, whatsoever thou hast spent on him, I will repay thee.

Which of these three, doth it seem to thee, was 36 neighbour unto him that fell into the hands<sup>4</sup> of the thieves? He said unto him, He that shewed mercy 37

on him. Jesus said unto him, Go and do thou also likewise.

<sup>5</sup> R.V. And<sup>5</sup> as they were going in the way, . . . . and 38  
Cureton. a woman . . . . Martha received him into her house.

And she had a sister called Mary, and she came and 39 sat at Jesus' feet, and heard his word. But Martha 40 was cumbered with service, and she came saying unto him, Lord, dost thou not care about me, that my sister hath left me alone to serve? bid her that she help me. Jesus answered and said unto her, 41 Martha, Martha, Mary<sup>6</sup> hath chosen for herself the 42 good part, which shall not be taken away from her.

<sup>6</sup> Bezae. <sup>7</sup> Cureton. And<sup>7</sup> while he was praying, . . . . after he had 11 ceased from his prayer, said . . . . of his disciples . . . . to pray, as John<sup>8</sup> taught his disciples.

<sup>8</sup> Cureton. <sup>9</sup> R.V. And he said, When ye are praying, say, Father,<sup>9</sup> 2 Hallowed be thy name, and thy kingdom come.<sup>10</sup>

<sup>10</sup> R.V. <sup>11</sup> Cureton. And give us the continual bread of every day.<sup>11</sup> 3 And forgive us our sins; and we also, we forgive every 4

4 one who is indebted to us. And lead us not into temptation.<sup>1</sup>

<sup>1</sup> R.V.

5 And Jesus<sup>2</sup> said unto them, Which of you who has a friend, shall go unto him at midnight, and shall say unto him, My<sup>3</sup> friend, lend me three loaves; <sup>2 Cureton.</sup>

6 because a friend is come to me from the way, and I

7 have nothing to set before him? And he . . . . within . . . . to him . . . . Trouble me not: because<sup>4</sup> <sup>4 Cureton.</sup>

the door is shut, and the children are with me in bed; . . . . I can[not] rise and give thee. I say unto

you, If he will not give to him for the sake of friendship, yet because of importunity he will rise and

give to him as much as he needeth. And I also say unto you, Ask, and it shall be given unto you; seek,

and ye shall find; knock, and it shall be opened unto

10 you. For every one that asketh, receiveth; . . . he that seeketh . . . and to every one that knocketh it shall

11 be opened. Which . . . of you,<sup>5</sup> if his son shall ask <sup>5 R.V. marg.</sup>

of him a fish, will he perhaps instead of a fish give a serpent?

If he shall ask an egg, will he perhaps offer him a scorpion?

And if ye . . . know how to give good gifts to your children: how much more

to shall the Father who is in heaven give good things to those . . . man . . . find . . . I will return . . .

25 whence I came out. When it cometh, . . . swept

26 and garnished. Then it goeth, taking seven . . .

27 the last . . . man . . . the first . . . of God, and

29 keep it. And when multitudes were gathered together, he began to say, This generation . . . generation . . .

30 sign. . . . not be given . . . Jona. . . . unto the Ninevites, so . . . of the Son . . . of the south . . .

32 in the judgment with . . . at the preaching of Jona; and, behold, a greater than Jona is here.

No man lighteth a lamp, and putteth it in a secret 33 place, but he putteth it above a candlestick, that they who come in may see its light. For the lamp of the 34 body is the eye: therefore when thine eye is single, all thy body also is shining;<sup>1</sup> but if thine eye be evil, thy body also is dark.<sup>2</sup> Take heed therefore, lest the light 35 that is in thee be darkness. Therefore also thy body, 36 when there is in it no lamp that hath shone, is dark; thus while thy lamp is shining, it gives light to thee.

<sup>1</sup> Cureton.  
Bezae.  
<sup>2</sup> Bezae.

<sup>3</sup> Cureton.  
Bezae.

<sup>4</sup> Bezae.

<sup>5</sup> Cureton.

<sup>6</sup> R.V.  
Cureton.

And<sup>3</sup> a certain Pharisee besought him to dine 37 with him: and when he had sat down to meat, he<sup>4</sup> marvelled why he had not washed before dinner. 38 Jesus said unto him, Ye Pharisees make clean the 39 outside of the cup and the platter; and your inward part is full of ravening and wickedness. Ye devoid 40 of understanding,<sup>5</sup> did not he that made that which is without make that which is within also? But 41 what is within you<sup>6</sup>, give it in alms; and, behold, all things are clean unto you. But woe unto 42 you, Pharisees! for ye tithe mint and rue and all herbs, and pass over judgment and the love of God: these ought to have been done, and those also not left.

<sup>7</sup> Cureton.

<sup>8</sup> R.V.  
Cureton.

Woe unto you, Pharisees! for ye love the 43 honoured<sup>7</sup> seats in the synagogues, and greetings in the markets. Woe unto you!<sup>8</sup> for ye are graves 44 which ye see not, and men walk above them, and ye do not know. And one of the scribes answered, 45 Teacher, thus saying thou reproachest us also. He said unto him, Woe unto you also, ye scribes! for 46 ye lade men with heavy burdens, and ye do not touch them with one of your fingers. Woe unto 47 you! for ye build the sepulchres of the prophets, whom

48 your fathers killed. So<sup>1</sup> ye are witnesses, and confess <sup>1 R.V.  
Cureton.</sup> to the deeds of your fathers, that they<sup>2</sup> killed them, <sup>2 R.V.</sup>  
 49 and ye build.<sup>3</sup> Therefore<sup>4</sup> said the wisdom of God, <sup>3 Bezae.  
4 Cureton.</sup> I will send them prophets and apostles, and some of  
 50 them they shall slay and persecute: that the blood  
 of all the prophets, which has been shed since the  
 world was created, until this generation, may be  
 51 required; from the blood of Habel unto the blood of  
 Zacharia, who was slain between the altar and the  
 temple<sup>5</sup>: verily I say unto you, It shall be required <sup>5 Bezae.</sup>  
 52 from the hands of this generation. Woe unto you,  
 scribes! for ye have hidden<sup>6</sup> the keys of knowledge: <sup>6 Cureton.  
Bezae.</sup> ye entered not in, and them that were entering in  
 53 ye hindered. And as he said these things against  
 them in the sight<sup>7</sup> of all the people, he began to be <sup>7 Syriac—  
'in the eye.'</sup>  
 displeasing to the scribes and to the Pharisees; and  
 they were disputing<sup>8</sup> with him about many things<sup>9</sup>: <sup>8 Cureton.  
9 Cureton.</sup>  
 54 and were seeking to lay hold of an accusation<sup>10</sup> against <sup>10 Bezae.</sup> him.

12 And<sup>11</sup> when a great multitude were gathered together to him, insomuch that they trode one upon another, he began to say to his disciples, Beware of <sup>11 Cureton.  
Bezae.</sup>  
 2 the leaven of the Pharisees, which is hypocrisy. For there is nothing covered that shall not be revealed;  
 3 neither hid that shall not be known. For the things that ye have spoken in darkness shall be heard in the light; and that which ye have whispered<sup>12</sup> in the <sup>12 Cureton.</sup>  
 ear in closets shall be proclaimed upon the house-tops. And I say unto you my friends, Be not afraid of them that kill the body, and after that find no more that they can do. But I will shew<sup>13</sup> you whom <sup>13 Cureton.  
Bezae.</sup>  
 ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, He

is to be feared. For five sparrows are sold for two <sup>6</sup> farthings, and not one of them is forgotten before God. For even the very hairs of the hair of your <sup>7</sup>

<sup>1</sup> Cureton.

<sup>2</sup> Or, 'be-  
cause ye  
are much  
better  
than.'

<sup>3</sup> Omit v. 9.

head are numbered. Fear not therefore: because<sup>1</sup> ye

are better than many sparrows.<sup>2</sup> For I say unto you, <sup>8</sup> Whosoever shall confess me before men, him shall

the Son of man also confess before the angels of

God. <sup>3</sup> And whosoever shall speak a word against <sup>10</sup>

the Son of man, it shall be forgiven him: but unto

him that blasphemeth against the Holy Ghost it

shall not be forgiven. And when they bring you <sup>11</sup>

into the synagogues, before magistrates, and powers,

<sup>4</sup> Or—  
'apologise.'  
<sup>5</sup> Cureton.  
<sup>6</sup> Bezae.

take ye no thought how ye shall answer<sup>4</sup> for your-

selves, or what ye shall say: for the . . . . Ghost <sup>12</sup>

. . . . what ye shall say.

. . . . a certain man . . . . company . . . . Teacher, <sup>13</sup>

. . . . to my brother, . . . . divide . . . . Man, . . . . <sup>14</sup>

not . . . . in the abundance of the goods . . . . <sup>15</sup>

<sup>5</sup> Cureton.  
<sup>6</sup> Cureton.

And he spake this<sup>5</sup> parable unto them,<sup>6</sup> The <sup>16</sup>

ground of a certain rich man brought to him much <sup>17</sup>

produce:<sup>7</sup> and he thought within himself, saying,

What shall I do, because I have no room where to <sup>18</sup>

bestow my produce? But it is fitting for me that I

should pull down my barns, and build, and enlarge <sup>19</sup>

them, and I will gather in them my produce. And

I will say to my soul, Behold, much goods are

laid up for thee for<sup>8</sup> years; . . . . eat, drink, and be <sup>20</sup>

merry. But God said unto him, O devoid of under-

<sup>7</sup> Cureton.  
<sup>8</sup> Bezae.

standing,<sup>9</sup> this night do they require thy soul of thee:

then whose shall these things be, which thou hast pro- <sup>21</sup>

vided? So . . . . treasures, and is not rich with God.

<sup>10</sup> Bezae.  
<sup>11</sup> Literally,  
'soul.'

And he said unto his disciples, Therefore I say unto <sup>22</sup>

you, Take no thought for the<sup>10</sup> life,<sup>11</sup> what ye shall eat;

23 neither for the body, what ye shall put on. For<sup>1</sup> the life <sup>1 R.V.  
Cureton.  
Bezae.</sup> is more than meat, and the body than raiment. Con-

24 sider the ravens: for they neither sow nor reap; which neither have storehouses nor barns; and God feedeth them: how much therefore are ye more than the fowls?

25 Which of you . . . add to his stature one cubit? . . .

26 least, . . . ye . . . rest? Consider the lilies: how they spin <sup>2 Cureton.  
Bezae.</sup> not, and weave not<sup>2</sup>; and<sup>3</sup> I say unto you, that even Solo-

27 mon in all his glory was not arrayed like them. If then the grass which is to-day in the fields, and to-morrow is cast into the oven, God clothes, how much more you, O

28 ye of little faith? Therefore do not . . . what ye shall eat . . . drink . . . require . . . therefore seek . . .

31 of God; . . . shall be added unto you. Fear not, little flock; for your Father is well pleased to give you

33 the kingdom. Sell all that ye have, and give alms; and make to yourselves purses which wax not old, and a treasure that faileth not in the heavens, where

34 no thieves steal, and no moth corrupts. And where

35 your treasure is, there will your heart be also. Let your loins be girded about, and your lamps burning.

36 And be like unto men that wait for their lord, when he goeth away from the wedding; that when he cometh and knocketh, they may open unto him

37 immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird his loins,<sup>4</sup> and make <sup>4 Cureton.  
Bezae.</sup> them sit down to meat, and will pass by<sup>5</sup> and serve

38 them. And if he shall come in the second watch, or the third, and shall find them so, blessed are

39 they.<sup>6</sup> But this know, that if the lord of the <sup>6 R.V.  
Cureton.  
Bezae.</sup> house knew at what hour the thief would come,<sup>7</sup> he <sup>7 Cureton.</sup>

40 would not suffer his house to be broken into. Be ye

therefore ready also: for the Son of man cometh at 40 an hour when ye think not. Cepha said unto him, 41 Lord, speakest thou this parable unto us, or even to all? Jesus said unto him, Who is that faithful 42 steward, whom his lord shall set over his compa-

<sup>1</sup> Cureton. ions,<sup>1</sup> to give them meat in its season? Blessed is 43 he, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make 44

<sup>2</sup> R.V. him ruler over all that he hath. But<sup>2</sup> if that servant 45 Cureton. say in his heart, My lord delayeth to come; and Bezae. shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; the lord 46 of that servant will come in a day when he thinketh not, and at an hour when he is not aware, and will cut him to pieces, and will place him with the un- 47 believers. The servant who knew the will of his lord,

<sup>3</sup> Cureton. and did not prepare himself according to his will,<sup>3</sup>

<sup>4</sup> Syriac— shall be beaten<sup>4</sup> with many stripes. But he that 48 'shall swal- low' conf. knew not, and did commit what is worthy of stripes, Modern Egyptian— shall be beaten<sup>4</sup> with few stripes. For unto whomsoever much is given, at his hand shall much be

<sup>5</sup> R.V. required: and to whom they<sup>5</sup> have committed much, Cureton. of him will they require the more. For I am come to 49 Bezae. cast fire on the earth; and what will I, if it be already kindled? I have a baptism to be baptized 50

with; and how am I straitened till it be finished!<sup>6</sup> Suppose ye that I am come to give peace on earth? 51

<sup>7</sup> Cureton. Nay; but<sup>7</sup> division. For from henceforth 52 Bezae.

<sup>8</sup> Cureton. there shall be five in one house; they shall be divided, Bezae.

<sup>9</sup> Cureton. three against two, and two against three. . . . his<sup>8</sup> son 53 Bezae.

<sup>10</sup> R.V. . . . against his<sup>9</sup> father; . . . her<sup>10</sup> mother; . . . her<sup>11</sup>

<sup>11</sup> R.V. daughter-in-law . . . mother-in-law . . . ye see . . . out of 54 Bezae.

<sup>12</sup> Cureton. the west, . . . ye say, . . . it is rain;<sup>12</sup> . . . so it is. And 55

55 when . . . the south . . . ye . . . and it cometh to pass.

56 . . . crites, . . . of the heaven and of the earth

ye know how to try.<sup>1</sup> this time and its signs ye do

57 not search to prove. Why of yourselves do ye not

58 judge the truth?<sup>2</sup> When thou goest with thine ad-

versary to the magistrate, as thou art in the way,

give him trouble,<sup>3</sup> and be delivered from him; lest

he hale thee to the judge, and the judge deliver thee

to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou  
hast paid the last farthing.

**13** And at that time came some who told him of the Galileans, those whose blood Pilate had mingled with

2 their sacrifices. Jesus answered and said unto them,

Suppose ye that these Galileans were sinners more than

3 all the Galileans, that thus it happened unto them? I

tell you, Nay: but ye also, except ye repent, . . . all

4 likewise perish. Or those eighteen, upon whom the

tower in Shiloah fell, and slew them, think ye that they

were sinners more than all the men that dwell in Jeru-

5 salem? I tell you, Nay: but ye also . . . likewise perish.

6 . . . parable; A certain man had . . . planted . . . and

7 he came . . . And he said unto him, Lord, let it alone

9 this year also, until . . . dung it: . . . And if . . .

fruit, . . . and if not, next year thou shalt cut it down.

10 And while he was teaching on the sabbath in one

11 of the synagogues, there<sup>4</sup> was a certain woman who

had a spirit . . . eighteen years, and was bowed

down, and could not stretch herself out completely.<sup>5</sup>

12 to . . . said . . . of you . . . from the stall, and go to

15 give him water? and a daughter of Abraham, . . . she

16 . . . be loosed from this boud . . . on the . . . day

17 . . . rejoiced . . . were . . . by his hands.<sup>6</sup>

<sup>1</sup> R. V. marg.  
Cureton.  
Bezae.

<sup>2</sup> Cureton.

<sup>3</sup> Or, 'give  
him his  
works.'  
Bezae.

<sup>4</sup> Cureton.

<sup>5</sup> Cureton.

<sup>6</sup> Cureton.

1 Cureton,

2 Curzon.

3 Cureton,

4 Cureton,

5 Cureton.  
Bezae.

6 Cureton.

<sup>2</sup> And whilst he was going to Jerusalem, a certain 23

man came asking him and said to him, Lord, are

there few that be saved? Jesus<sup>3</sup> said unto him, Strive to enter in at the strait gate: for I say unto you, that many will seek to enter in by it, and shall not be able; for when once the master of the house will rise, and will shut to the door, and ye are

standing<sup>4</sup> without, and knocking at the door, and saying, Our Lord, open to us; and he shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and 26

drunk before<sup>5</sup> thee, and thou hast taught in our streets. And he shall say, Verily I say unto you, I 27 know you not, whence ye are; depart from me, for ye are all workers of falsehood. There shall be 28 weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God. And they shall come from 29 the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And behold, there are last which shall be first, 30 and first last.

And in these<sup>8</sup> days there came men of the Phari- 31  
sees, saying unto him, Get thee out, depart hence:  
for Herod seeketh to kill thee. He said unto them, 32  
Go [tell] that fox, Behold, I cast out demons, and I  
accomplish my cures to-day and to-morrow, and on the

33 third I shall be perfected.<sup>1</sup> Nevertheless I must go<sup>1</sup> or,  
 34 to-day and to-morrow, and the day following: for it  
 cannot be that a prophet perish out of Jerusalem.

Jerusalem, Jerusalem, who hast killed the prophets, and hast stoned them who were sent unto thee; how often would I have gathered thy children together, as a hen that gathereth<sup>2</sup> her brood under<sup>2</sup> Cureton.  
 35 her wings, and ye would not! Behold, your house is forsaken! And<sup>3</sup> I say unto you, Ye shall not<sup>3 R.V.</sup>  
 see me, till it come<sup>4</sup> that ye shall say, Blessed is he<sup>Bezae.</sup>  
<sup>4 Bezae.</sup> that cometh in the name of the Lord.

14 And<sup>5</sup> when he went into the house of one of the<sup>5</sup> Cureton.  
 chief Pharisees to eat bread on the sabbath day,  
 2 they watched what he would do.<sup>6</sup> And<sup>7</sup> a man<sup>6</sup> Cureton.  
<sup>7</sup> Cureton.  
 3 who had the dropsy was before him. Jesus an-  
 swered and said unto the scribes and Pharisees,<sup>8</sup> Is<sup>8</sup> Cureton.  
<sup>Bezae.</sup>  
 4 it lawful to heal on the sabbath day? And they  
 held their peace. And he took him, and healed him,  
 5 and let him go; and he said<sup>9</sup> unto them, Which of<sup>9</sup> R.V.  
<sup>Cureton.</sup>  
<sup>Bezae.</sup> you, whose ox or whose ass shall fall into a pit on the  
 sabbath day, and will not pull him, drawing him up?  
 6 And they could not give<sup>10</sup> him an answer about these<sup>10</sup> Cureton.  
 7 things. And he spake this<sup>11</sup> parable unto those which<sup>11</sup> Cureton.  
 were bidden, and were<sup>12</sup> choosing the chief places;<sup>12</sup> Cureton.  
 8 saying unto them, When thou art bidden to a wed-  
 ding, sit not down in the honourable place,<sup>13</sup> lest a<sup>13</sup> Cureton.  
 more honourable man than thou be bidden there;  
 9 and he that bade thee and him come and say to thee,  
 Give this man place; when thou shalt sit down  
 10 ashamed<sup>14</sup> in the lowest place. But when thou art<sup>14</sup> Cureton.  
 bidden, go and sit down in the lowest place; that  
 when he that bade thee cometh, he may say unto  
 thee, Friend, go up higher; and thou shalt have

<sup>1 R. V.</sup>  
<sup>Cureton.</sup>  
<sup>Bezae.</sup> glory<sup>1</sup> in the sight<sup>2</sup> of them that sit at meat. For 11  
<sup>2 Syriac—</sup>  
<sup>'in the eye.'</sup> whosoever exalteth himself shall be humbled; and  
<sup>3 Cureton.</sup> whosoever humbleth himself shall be exalted. And 12

he said also to the lord of the supper,<sup>3</sup> When thou makest a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee, and there be this recompence unto thee. But when thou makest a 13 supper, call the poor, and the blind, and the lame, and the maimed, and the despised, and many others: and thou shalt be blessed; for they have nothing to 14 recompence thee: and thy recompence<sup>4</sup> shall be at the resurrection of the just.

<sup>4 Cureton.</sup>  
<sup>5 Or,</sup>  
<sup>'reclined.'</sup> And when one of them that sat<sup>5</sup> at meat<sup>6</sup> heard 15 these things, he said unto them, Blessed is he that shall eat meat in the kingdom of God. Jesus said unto him, 16 A certain man made a great supper, and bade many:

<sup>7 Cureton.</sup>  
<sup>8 Cureton.</sup> and sent his servant at supper time to say to those 17 that were bidden, that they should come; behold,<sup>7</sup> everything is ready. And they all began immediately<sup>8</sup> 18 to make excuse.<sup>9</sup> The first said unto him, I have bought a piece of ground, and I must needs go out<sup>10</sup>  
<sup>9 Or,</sup>  
<sup>'beg off.'</sup> and see it: I pray thee have me excused. And another 19 said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another 20 said, I have married a wife, and therefore I cannot come. And that servant came, and<sup>11</sup> told these things 21 to his lord. Then the master of the house became angry, and said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the lame, and the afflicted,<sup>12</sup> and the blind.

<sup>10 R. V.</sup>  
<sup>Cureton.</sup>

<sup>11 R. V.</sup>  
<sup>Cureton.</sup>

And the servant said, Lord, behold what thou hast 22 commanded is done, and yet there is room at the

23 feast.<sup>1</sup> He said to his servant, Go out to the high-<sup>1 Cureton.</sup>  
ways and hedges, and make<sup>2</sup> them come in, that my<sup>2 Cureton.</sup>

24 house may be filled. For I say unto you, That none  
of those men which were bidden shall taste of the  
supper.

25 And when there went with him great multitudes :  
26 he turned, and said unto them, He who cometh unto  
me, and hateth not his father, and his mother, and  
his brothers, and his sisters, and his wife, and his  
children, and his own life also, cannot be my disciple.

28 <sup>3</sup>For which of you, desiring to build a tower, doth<sup>3 Omit v. 27.</sup>  
not first sit down, and count the cost, whether he

29 have sufficient to finish it ? Lest<sup>4</sup> if he hath laid<sup>4 Cureton.</sup>  
a foundation, and is not able to finish, all that

30 behold should<sup>5</sup> mock him, saying, This man began to<sup>5 Cureton.</sup>  
31 build, and was not able to finish. Or what king,

who goeth to fight with another king, doth not first  
consider whether he is able with ten thousand to  
meet him that cometh against him with twenty  
32 thousand ? Or else, while he is far off, he sendeth  
ambassadors and asketh him concerning<sup>6</sup> peace.<sup>6 Cureton.  
Bezae.</sup>

33 Thus every one of you that forsaketh not all his  
34 substance, cannot be my disciple. Salt is good : but  
if the salt be savourless, wherewith shall it be  
35 salted ? Neither for the land nor for the dunghill is  
it fit ; but it is cast out. He who hath ears to hear,  
let him hear.

15 And the publicans and the sinners were drawing  
2 near unto him to hear him. And the scribes and  
the Pharisees were murmuring, and saying, This man  
3 receiveth sinners, and eateth with them. He spake  
4 unto them this parable,<sup>7</sup> Which of you having an<sup>7 Cureton.</sup>  
hundred sheep, and having lost one of them, doth not

leave the ninety and nine in the wilderness, and goeth 4  
<sup>1</sup> Cureton. seeking<sup>1</sup> that which is lost, until he find it? And 5

when he hath found it, he lifteth it on his shoulders, 6  
<sup>2</sup> Cureton. and rejoiceth. And he cometh to his<sup>2</sup> house, and 7

calleth his friends and his neighbours, saying, Rejoice 8  
with me, for I have found my sheep which was lost.

I say unto you, that likewise there shall be joy in 9  
heaven over one sinner that repenteth, [inore] than 10

over ninety and nine just persons which do not need 11

repentance. Or what woman, who has ten drachmas, 12

and loses one of them, doth not light a lamp, and 13

sweep the house, and seek diligently till she find it? 14

And when she hath found it, she calleth her friends 15

and her neighbours, saying to them, Rejoice with me; 16

for I have found my drachma which was<sup>3</sup> lost. I say 17

that likewise there shall be joy before all<sup>4</sup> the angels 18

of God over one sinner that repenteth.

<sup>5</sup> Cureton. He said unto them,<sup>5</sup> A certain man had two sons: 19

the younger said to his father, Give me the portion 20

that cometh to me of thy substance. And he divided 21

unto the . . . And after a few<sup>6</sup> days the younger son 22

gathered all that came to him and went into afar coun- 23

try, and there squandered his substance, because he 24

was living wastefully with harlots.<sup>7</sup> And when he had 25

spent all that was his, and there was a famine in that 26

land,<sup>8</sup> he went and joined himself to one of the 27

people of that country; and he sent him into his 28

field to feed swine. He was longing for those husks 29

that the swine did eat, to fill his belly: and no man 30

gave unto him. When he came to himself, he said, 31

How many hired servants there are now<sup>9</sup> in my 32

father's house, who have plenty of bread, and I 33

perish here with hunger! But I will arise and go to 34

<sup>1</sup> Cureton.

<sup>2</sup> Cureton.

<sup>3</sup> Cureton.

<sup>4</sup> Cureton.

<sup>5</sup> Cureton.

<sup>6</sup> Cureton.

<sup>7</sup> Cureton.

<sup>8</sup> Cureton.

<sup>9</sup> Cureton.

18 my father, and will say unto him, Father, I have  
19 sinned against heaven, and before thee, and am no  
more worthy to be called thy son: make me as one  
20 of thy hired servants. And he arose, and came to  
his father. But when he was yet a great way off,  
his father saw him, and had compassion on him, and  
21 ran, and fell on his neck, and kissed him. And his  
son said unto him, Father, I have sinned against  
heaven, and before<sup>1</sup> thee: henceforth I am not worthy  
22 to be called thy son. His father said unto his ser-  
vants, Bring forth quickly<sup>2</sup> the best robe, and put it  
on him; and put a ring on his hand, and shoe him  
23 with shoes: and bring and kill the calf, the one that  
24 is fattened; let us eat and be merry: for this my  
son was dead, and is alive; he was lost, and is  
25 found. And they began to be merry. And his elder  
son was in the field: and as he came and drew nigh  
to the house, he heard the sound of piping and music.<sup>3</sup> <sup>3</sup> Or,  
<sup>‘symphony.’</sup>  
26 And he called one of the servants, and asked him  
27 What is this? He said unto him, Thy brother  
is come; and thy father hath killed the fatted calf,  
28 because he hath received him in health.<sup>4</sup> And  
he was angry and would not go in: and<sup>5</sup> his  
29 father came out, and entreated him. He answered  
and said to his father, Lo, how many years do  
I thee service, and I have not transgressed  
thy commandments: and never hast thou given  
me one kid, that I might make merry with my  
30 friends: and this thy son, when he hath wasted  
thy goods with harlots, thou hast killed for him  
31 that fatted calf. He said unto him, Son, thou art  
32 ever with me, and all that I have is thine. But it  
was meet that we should make merry, and be

<sup>1</sup> Cureton.  
Bezae.

<sup>2</sup> R. V.  
Bezae.

<sup>3</sup> Or,  
‘symphony.’

<sup>4</sup> Or,  
‘whole.’  
Bezae.

<sup>5</sup> R. V.

Bezae.

glad: for this thy brother was dead, and is alive; 32  
and was lost, and is found.

And he said again to his disciples, There was a 16  
certain rich man, which had a steward; and he was  
accused before him, as if he had spoiled his goods.  
And his lord called him, and said unto him, What 2  
is this that I hear against thee? Come, give an  
account of thy authority; for thou canst not be

<sup>1</sup> Or, 'lord of my house.'

again my steward.<sup>1</sup> The steward said within him- 3  
self, What shall I do? for my lord taketh away from  
me the stewardship: I cannot dig; to beg I am  
ashamed. I know<sup>2</sup> what I shall do, that when I have 4  
gone out of the stewardship, they may receive me  
into their houses. And he called one of the debtors, 5  
. . . . . to the first, how much . . . . . to my lord?

He said, . . . . . an hundred measures o . . . . . Sit 6  
down quickly, write . . . . . fifty. . . . . said he to 7  
another, And thou, how much owest thou to him?  
He said unto him, An hundred measures of wheat.

And he sat down immediately, and wrote them four-  
score. And the lord commended the unjust<sup>3</sup> steward, 8  
because he had done wisely: for the children of this  
world are wiser in their generation . . . . than the  
children of light. And I also say unto you, Make to 9  
yourselves friends of the mammon of unrighteousness;

that when it<sup>4</sup> fails, they may receive you into their ever-  
lasting habitations. For he that is faithful in little 10

is faithful also in much: and he that is unjust in  
little is unjust . . . . If . . . . in the mammon of 11  
unrighteousness, not . . . . faithful . . . . who will

<sup>4</sup> R. V.  
Bezae.

commit to you the true? <sup>5</sup> And if in what is not your 12  
own . . . . faithful, who will give you your own? For 13  
there is no servant who can serve two masters: . . .

<sup>5</sup> Bezae.

13 he will hate the one, and love the other; or he will bear with the one, and despise the other. Ye cannot serve God and mammon.

14 And it came to pass, when the Pharisees heard all these things, they derided him, because they loved<sup>1</sup> Bezae.

15 silver. He said unto them, Ye are they which justify yourselves in the sight<sup>2</sup> of men; but God knoweth your hearts: for that which is great amongst men is abominable before God.

16 The law and the prophets were until John: since then the kingdom of God is preached and every man

17 presseth into it. But it is easier for heaven and earth to pass, than one letter of the law to pass.

18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away committeth adultery.

19 A certain man, who was rich, was clothed in purple and a fine robe, and fared<sup>4</sup> sumptuously

20 every day: and there was a certain poor man<sup>3</sup> named Bezae.

Lazar, who was laid at his gate, and desiring to fill his belly with what fell from the table of that rich

21 man: and the dogs also came and licked his sores.

22 And it came to pass, that the poor man died, and the angels carried him into Abraham's bosom: and the

23 rich man died, and was buried; and being cast into Sheol, he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazar in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and send Lazar, that he may dip the tip of his finger in water, and cool my tongue; for lo, I 25 am tormented in this flame. Abraham said unto him, Remember, nevertheless, that thou in thy lifetime receivedst thy good things, and likewise also Lazar

<sup>1 παρακα-</sup>  
<sup>λεῖ</sup>  
 seems to  
 represent  
 both the  
 Hebrew  
<sup>תְּנַךְ</sup>  
 and  
<sup>תְּנַךְ</sup>  
 see R.V.  
 marg. Gen.  
 v. 29.

evil things: but now he is at rest<sup>1</sup> here, and thou art tormented. And besides all this, there is a great gulf fixed between us and you: so that they that would cross from hence to you cannot; neither from thence can they cross to us. He said, Therefore I pray thee, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith, They have Moses and the prophets; let them hear them. He said unto him, Nay, father Abraham: but if one go unto them from the dead, they will repent. He said unto him, If they hear not Moses and the prophets, neither, though one went from the dead, will they believe him.

And he said unto his disciples, It is impossible <sup>17</sup> that offences should not come: nevertheless, woe unto him by whose hand they come! It were better <sup>2</sup> for him if the millstone of an ass were hanged about his neck, and he were cast into the sea, than that he should offend one of these little ones. Take heed to <sup>3</sup> yourselves: If thy brother sin,<sup>2</sup> rebuke him; if he repent, forgive him. And if he sin seven times in a <sup>4</sup> day, and these seven times turn to thee, saying, I repent; forgive him.

And his apostles say unto Jesus, Increase <sup>5</sup> our faith. He answered and said unto them, If <sup>6</sup> ye had faith like a grain of mustard seed ye might say unto this sycamine tree, Be thou plucked up by the root from hence, and be thou planted in the sea; and it should obey you. But which <sup>7</sup> of you, having a servant plowing or feeding sheep, and when he is come in from the field, will say unto him straightway, Go and sit down to meat?

8 but will say unto him, Make ready for me wherewith I may sup, and gird thy loins, and serve me, until I shall eat and drink; and afterward thou also shalt 9 eat and drink? Doth . . . . that servant himself perhaps receive thanks because he did the things 10 that were commanded him?<sup>1</sup> So likewise ye, when <sup>1 R. V.</sup>

ye shall have done all those things which are commanded you, say ye, We are servants: what was our duty to do, we have done.

11 And as he went to Jerusalem, and passed between 12 Samaria and Galilee, and as he entered into a certain village, behold, ten men that were lepers were standing 13 afar off: and they lifted up their voices, and said unto 14 him, Jesus, our Master, have mercy on us. And when he saw them, he said unto them, Go shew yourselves 15 unto the priests. When . . . . one of them . . . . that he was cleansed,<sup>2</sup> turned back to him, and with a <sup>2</sup> Bezae,

16 loud voice glorified God, and fell down on his face before his feet, . . . . and gave thanks: . . . . and 17 he, this one . . . . was . . . . Jesus . . . . ten . . . . 18 where . . . . there is not found one of them . . . . 19 returned to give . . . . who . . . . He said . . . . 20 thy faith . . . . And the Pharisees asked him and said, . . . . of God . . . . should come . . . . unto them. The kingdom of God cometh not with observation: 21 . . . . neither here it is! . . . . there it is! for 22 behold, the kingdom of God is amongst you. And he said to his disciples, The days will come, when ye shall desire to see one of the days of the Son of man, 23 and ye shall not see it. And if they shall say to you, 24 Lo, there!<sup>3</sup> or lo, here! run not, and go not. For as <sup>3 R. V.</sup>

the lightning lighteneth from end to end of heaven, 25 so shall be the day of the Son of man. But first

must he suffer many things, and be rejected of 25  
this generation. And as it was in the days of Noah, 26  
so shall it be also in the days of the Son of man.

For they were eating and drinking, and marrying 27  
wives, and giving in marriage,<sup>1</sup> until the day that

<sup>1</sup> Syriac—  
'giving to  
men.'

Noah entered into the ark, and the flood came, and  
carried<sup>2</sup> them all away. And as it was in the days 28  
of Lot; they were eating, and drinking, and buying  
and selling; and in the day that Lot went out of 29  
Sodom he made it rain fire and brimstone from heaven,

and destroyed them all. So shall it be in the day 30  
when the Son of man is revealed. But in that hour,<sup>3</sup> 31

he who is on the house-top,<sup>4</sup> let him not come down  
to carry away his stuff from the house: and he that  
is in the field, let him not return back. And re- 32  
member Lot's wife. He who seeketh to save his life 33  
shall lose it; and he who loseth his life shall save it.

I tell you, in that night there shall be two in one 34  
bed; the one shall be taken, and one<sup>5</sup> shall be left.

Two women shall be grinding at one mill; the one 35  
shall be taken, and one<sup>6</sup> shall be left. And two 36  
shall be in the field; one shall be taken, and one<sup>6</sup>  
shall be left. They say unto him, Where, our Lord? 37  
He said unto them, Wheresoever the body is, thither  
will the eagles be gathered together.

Again also he spake this<sup>6</sup> parable, that they 18  
should be praying at all times, and that it should

not weary them.<sup>7</sup> There was in a city a judge, 2  
which feared not God, neither regarded man: and 3  
there was a widow in that city; and she came unto  
him, saying unto him, Avenge me of mine adversary;

and he would not.<sup>8</sup> Afterward he said within him- 4  
self, If<sup>9</sup> I fear not God, nor regard man; and this 5

<sup>8</sup> Cureton.

<sup>9</sup> Cureton.  
Bezae.

5 widow who thus troubles me, I will avenge her, lest at  
 6 the last she should come and take hold of me. Jesus  
 7 said, Hear what the unjust<sup>1</sup> judge saith. God there-  
 fore, shall he not rather take vengeance<sup>2</sup> for his own  
 elect ones, who cry unto him day and night, and he  
 8 bears long with them? I tell you, he will take  
 vengeance<sup>3</sup> for them speedily. Nevertheless shall  
 the Son of man come,<sup>4</sup> and find faith on the earth?<sup>5</sup>  
 9 And he spake this parable against men who trusted  
 in themselves that they were righteous, and despised  
 10 the many.<sup>6</sup> Two men went up into the temple to  
 pray; the one a Pharisee, and the other a publican.  
 11 The Pharisee stood by himself<sup>6</sup> praying, I thank  
 thee God, that I am not like the rest<sup>7</sup> of men,  
 extortioners, nor oppressors, nor adulterers, nor like  
 12 this publican. But<sup>8</sup> I fast twice in the week, I give  
 13 tithes of all that I possess. But the publican stood<sup>9</sup>  
 afar off, and would not lift up so much as his  
 eyes unto heaven, but smote upon his breast, saying,  
 14 God be merciful to me a sinner. I tell you, this man  
 went down to his house justified more than that<sup>10</sup><sup>10</sup> Cureton.  
 [man]: for every one that exalteth himself shall be  
 humbled; and he that humbleth himself shall be  
 15 exalted. And they brought unto him also infants,  
 that he would lay his hand on them: and his dis-  
 16 ciples rebuked them. Jesus said unto them, Suffer  
 the children to come unto me, and forbid them not:  
 for those who are like<sup>11</sup> them, theirs is the kingdom<sup>11</sup> Cureton.  
 17 of heaven. Verily I say unto you, That whoso shall  
 not receive the kingdom of heaven as a child shall  
 not enter therein.  
 18 And one of the rulers asked him, saying unto  
 him, Good Teacher,<sup>12</sup> what shall I do that I may

<sup>1</sup> Or, 'judge  
of iniquity.'  
<sup>2</sup> Cureton.  
Bezae.

<sup>3</sup> Cureton.  
Bezae.  
<sup>4</sup> Cureton.  
Bezae.

<sup>6</sup> Or, 'stood  
praying by  
himself.'  
<sup>7</sup> R. V.  
Cureton.  
Bezae.

<sup>8</sup> Cureton.

<sup>9</sup> Cureton.

<sup>10</sup> Cureton.

<sup>11</sup> Cureton.

<sup>12</sup> R. V. marg.  
Cureton.  
Bezae.

iinherit eternal life? Jesus said unto him, Why 19  
callest thou me good? there is none good, save one,  
God. But thou knowest the commandments, Thou 20  
shalt not kill, and thou shalt not commit adultery,  
thou shalt not steal, and thou shalt not bear false  
witness, Honour thy father and thy mother. He 21  
said, All these things, lo, I have kept them from  
my youth up. When Jesus heard it, he said unto 22  
him, One thing yet thou lackest: sell all that thou  
hast, and give to the poor, and thou shalt have trea-  
sure in heaven: and come, follow me. But when he 23  
heard these things, he became exceeding sorrowful:  
for he was very rich. When Jesus saw that he was 24  
sorrowful, he said, How hardly shall they that have  
riches enter into the kingdom of God! For it is 25  
easier for a camel to pass through the eye of a  
needle, than for a rich man into the kingdom of  
God. And they that heard it said, Who<sup>1</sup> can be 26  
saved? He said to them, The things that with 27  
men are impossible with God are possible. Cepha 28  
said unto him, Lo, we have left all that we have, and  
have followed thee. Jesus saith unto him, Verily I 29  
say unto thee, There is none that have left house, or  
parents, or brethren, or wife, or children, for the  
kingdom of God's sake, who shall not receive a 30  
hundredfold<sup>2</sup> more in this time, and in the world to  
come shall inherit<sup>3</sup> life eternal.

<sup>1</sup> Cureton.

<sup>2</sup> Cureton.

<sup>3</sup> Cureton.

<sup>4</sup> Cureton.

And he took his<sup>4</sup> twelve, and said unto them, 31  
Behold, we go up to Jerusalem, and all the things  
that are written by the prophets concerning the Son  
of man shall be accomplished. For he shall be de- 32  
livered up to the peoples, . . . . and they shall mock  
him; and shall spit in his face, and shall scourge 33

33 him, and shall kill him, and on the third day he  
34 shall rise. And they understood not one of these  
things: but the saying was hid from them, and  
they perceived not the things that were said to  
35 them. And<sup>1</sup> as he drew nigh to Jericho, a certain<sup>1 Cureton.</sup>  
36 blind man sat by the wayside and begged: and  
when he heard the voice<sup>2</sup> of the multitude passing<sup>2 Cureton.</sup>  
37 by, he asked who it was.<sup>3</sup> They say to him,<sup>3 Cureton.</sup>  
38 Jesus of Nazareth passeth by. And he cried, saying,  
39 Jesus, Son of David, have mercy on me. And they  
that went before Jesus<sup>4</sup> rebuked him, that he<sup>4 Cureton.</sup>  
should hold his peace: and he cried so much the  
more, saying, Son of David, have mercy on me.  
40 And . . . . stood . . . . and commanded them to  
bring<sup>5</sup> him: and when he was come to him, he asked<sup>5 Cureton.</sup>  
him, saying to him, What wilt thou that I shall do  
41 unto thee? He said unto him, Lord, that I may see.  
42 Jesus said unto him, See<sup>6</sup>: thy faith hath saved thee.<sup>6 Cureton.</sup>  
43 And immediately he saw,<sup>7</sup> and followed him, glorify-<sup>7 Cureton.</sup>  
fying God: and all the people saw it, and gave  
praise unto God.

19 And when he had entered and passed through  
2 Jericho,<sup>8</sup> a certain man named Zachai, . . . was a pub-<sup>8 Cureton.</sup>  
3 lican, and he was rich, and he sought to see Jesus who  
he was; and could not because of the crowd, for he was  
4 little of stature. And he ran before him, and climbed  
5 into a sycamore tree . . . . because . . . . was . . . .  
said to him, Make haste, come down, Zachai, for  
6 to-day I must be in thy house. And Zachai made  
7 haste, came down, and received him joyfully. And  
when they saw it, . . . . they murmured, saying,  
That he had gone in to dwell with a man that is a  
8 sinner. And Zachai stood, and said to Jesus, Behold,

Lord, the half of my goods I give to the poor; and 8  
<sup>1</sup> Cureton. every one that I have defrauded,<sup>1</sup> I restore four-fold. Jesus said, This day . . . . forasmuch as 9  
also . . . . he is a son of Abraham. . . . he added <sup>10</sup><sub>11</sub>  
and spake a parable, because he was nigh to Jeru-salem, and they thought that the kingdom of God 12  
was about to be revealed in that hour. He said to them, A certain man, the son of a great family,<sup>2</sup>

<sup>2</sup> Cureton. went into a far country to receive a kingdom, and to return. And he called his ten servants, and gave them ten pounds, and said to them, Trade<sup>3</sup> ye . . . . come. . . . hated . . . . ambassador . . . . to him not . . . . to reign . . . . to him . . . . to whom he had given . . . . Then came the first, saying, Lord, thy pound hath gained ten pounds. He said unto him, Well, good servant: thou hast been found faithful in little, have thou authority over ten cities. And the second came, saying unto him, Lord, thy pound hath

<sup>4</sup> R.V.  
Cureton.  
Bezae. made<sup>4</sup> five pounds. And he said also to him, Have thou authority also over five cities. And the last one came, saying, Lord, behold, thy pound which

<sup>5</sup> Cureton. has been<sup>5</sup> with me, laid up in a napkin: for I feared thee . . . . because thou art a hard man: . . . . who takest up what thou layedst not down, and reapest . . . . didst not sow. And . . . . said unto him, . . . . faithless . . . . Thou knewest me that I am a hard man, and I take up what I laid not down, and I reap what I did not sow. Wherefore didst thou not put my silver into the bank,<sup>6</sup> and then

<sup>6</sup> Syriac—  
'on the  
table.'  
Cureton.  
Bezae. I would have come and sought mine own with its usury? And he said unto them that stood by him, Take from him the pound, and give it to him that hath ten pounds. <sup>7</sup>For I say unto you, That unto

<sup>7</sup> Omit v. 25.

26 every one which hath shall be added,<sup>1</sup> and from him <sup>1</sup> Bezae.  
that hath not, even that he hath shall be taken  
27 away from him. But nevertheless bring hither mine  
enemies, those who would not that I should be king  
28 over them, and slay them before me. And when he  
had said these things, they went out from there.  
29 And as he was going up to Jerusalem, and had  
reached Bethphage and Bethany, and . . . . Olives,  
30 he sent two of his disciples, . . . . to them, Go ye  
into the village over against us; and when ye enter,  
behold, ye shall find a colt tied, on which man never  
31 rode: loose him, and bring him hither. And if any  
man ask you, Why loose ye him? say thus unto  
32 his<sup>2</sup> master, . . . . And they that were sent went <sup>2</sup> Cureton.  
33 and found even as he had said unto them. And  
34 as they were loosing the colt, they said unto them,  
35 For its Lord it is required. And they brought the  
colt<sup>3</sup> to Jesus: and they cast their garments upon it, <sup>3</sup> Cureton.  
36 and they set Jesus thereon. And as he journeyed  
and came, they spread their clothes in the way.  
37 When they came near to the descent of the Mount of  
Olives, all the crowd of the disciples began to rejoice  
and to praise God with a loud voice for all<sup>4</sup> that they <sup>4</sup> Cureton.  
Bezae.  
38 had seen; and they were saying, Blessed be the  
King that cometh in the name of the Lord: peace  
39 in heaven, and glory in the highest. And some of the  
people from amongst the crowd said unto him, Good  
Teacher, rebuke thy disciples, that they shout not.<sup>5</sup> <sup>5</sup> Cureton.  
40 He answered and said unto them, Verily I say unto  
you, If these should hold their peace, the stones  
41 would cry out. And when he was come near, and  
42 saw the city, he wept over it, and said, If even in this  
thy day thou hadst known thy peace! but it is

hid from thine eyes. But the days shall come, that 43  
thine enemies shall compass thee round, and press

<sup>1</sup> Cureton. thee in on every side,<sup>1</sup> and shall throw thee down 44  
on the ground, and thy children within thee; and  
they shall not leave in thee stone upon stone;

<sup>2</sup> Cureton. because thou knewest not the day<sup>2</sup> of thy visitation.

And when he went into the temple, and began 45  
to cast out them that sold therein, and said, My house  
. . . . the house of prayer: ye have made it a den . . . 46  
taught . . . in the temple . . . and the scribes . . .  
of the people sought to destroy him, and did not 47  
find what they might do to him: for all the people 48  
hung<sup>3</sup> upon him to hear him.

<sup>3</sup> R. V.  
Cureton.  
Bezae.

. . . of days . . . as he taught in the temple, . . . and 20  
preached, and the chief priests and the scribes and  
<sup>4</sup> Cureton. the elders stood up<sup>4</sup> against him, saying unto him, 2  
By what authority doest thou these things? or who  
is he that gave thee this authority? He answered 3  
and said unto them, I also will ask you a word, tell  
me: The baptism of John, was it from heaven, 4  
or . . . . of men? And they reasoned, saying, If 5  
we shall say, From heaven; he will say to us, Why  
believed ye him not? And if . . . . for the people: 6  
. . . . authority . . . . these things. 8

<sup>5</sup> Cureton. And he began to speak to them this parable: A 9  
certain man planted . . . . and surrounded it . . . .  
and committed it to . . . . for a long time. And at 10  
one<sup>5</sup> of the seasons he sent his servant to the husband-  
men, that they should give him of the fruit . . . .  
and beat him, . . . . empty. And he sent yet<sup>6</sup> 11  
his other servant: and him also they beat, and sent  
. . . . and they struck him . . . . from . . . . 12  
unto them? . . . . vineyard. They said . . . . 16

<sup>6</sup> Syriac—  
'he added  
and sent.'

16 shall destroy the husbandmen, and shall give the  
17 vineyard to others. When they heard these things,  
they knew certainly that he spake this parable about  
them. And he beheld them, and said, What is this  
then that is written, The stone which the builders  
18 rejected, it is become the head of the corner? For  
whosoever shall fall upon that stone shall be broken;  
but on whomsoever it shall fall, it will grind him.  
19 And the chief priests and the scribes sought . . . .  
on him . . . . in that hour; and they feared  
20 the people. And afterwards they sent . . . .  
with a word, and they should deliver him to the  
21 judgment and to the authority of the governor. And  
. . . . saying unto him, Teacher, we know that thou  
sayest and teachest rightly, neither acceptest thou  
the faces of man, but teachest the word of God in  
22 truth: Is it lawful for us to give tribute unto Cæsar,  
23 or no? But he perceived their malice, and said unto  
24 them, Why tempt ye me? Shew me a penny. The  
image with the inscription, whose is on it? And they  
25 shewed it to him, saying, Cæsar's. He said unto  
them, Give what is Cæsar's unto Cæsar, and what  
26 is God's unto God. And they could not take hold of  
his word before the people: and they marvelled at  
his answer, and held their peace.

27 Then came near certain of the Sadducees, those  
which say there is no<sup>1</sup> resurrection; and they asked <sup>1 R.V.</sup>  
<sup>1 Cureton.</sup>  
28 him, saying unto him, Teacher,<sup>2</sup> Moses wrote unto <sup>Bezae.</sup>  
<sup>2 Cureton,</sup>  
us, If any man's brother die, having no children,  
and leave a wife, that his brother should take his  
29 wife, and raise up seed unto his brother. There  
were seven brethren amongst<sup>3</sup> us: the first took <sup>3 Bezae.</sup>  
30 a wife, and died without children. And the second

took the woman, and he also died childless. And the 31  
third also took her; and in like manner the seven

<sup>1</sup> Cureton. took her: and they died, and left no children. And<sup>1</sup> 32  
the woman died also. In the resurrection, whose 33

wife of them shall she be? for behold, she was wife  
to these seven. Jesus answered and said, The 34

<sup>2</sup> Syriac—  
probably  
 3 Cureton.  
Bezae.

children of this world are begotten<sup>2</sup> and beget<sup>3</sup>: and  
marry and are given in marriage: but those who are 35

worthy of that world, and of that resurrection from  
the dead, do not become the wives of men: neither 36

can they die: for they are equal unto the angels, as  
the children of the resurrection. But about the dead, 37  
that they rise, even Moses shewed, when God spake  
with him from the bush, and said, The Lord, the God

of Abraham, the God of Isaac, and the God of Jacob.  
And behold, he is not a God of the dead, but of the 38

living; for all live unto him. Certain of the scribes 39  
said unto him, Teacher, thou hast well said. And 40  
they durst not ask him anything again.

And he said unto them, How say the scribes con- 41  
cerning the Christ, that he is David's son? And David 42  
himself saith in the book of his Psalms, The Lord  
said to my Lord, Sit thou on my right hand, till I 43  
make thine enemies the stool beneath thy feet. If 44  
David therefore calleth him Lord, how is he his  
son?

<sup>4</sup> Cureton.  
Bezae.

And when the people were all listening<sup>4</sup> he said 45  
unto his disciples, Beware of the scribes, which desire 46

<sup>5</sup> Or, Stoae.  
Cureton.

to walk in the porches,<sup>5</sup> and love greetings in the  
markets, and the honoured<sup>6</sup> seats in the synagogues,

<sup>6</sup> Cureton.

and the chief places at feasts; and devour the houses 47  
of widows, on pretence<sup>7</sup> that they make long their  
prayers: they shall receive greater condemnation.

<sup>7</sup> Cureton.

**21** And he lifted his eyes,<sup>1</sup> and saw the rich who<sup>1 Cureton.</sup>  
**2** were casting their gifts into the treasury. And he saw  
 also a certain poor widow, and she cast in two mites.  
**3** He said, Of a truth I say unto you, that this poor  
**4** widow hath cast in more than they all: for they of  
 their abundance have cast in unto the offerings<sup>2</sup>: but<sup>2 Cureton.</sup>  
 she of what was lacking<sup>3</sup> to her hath cast in all that<sup>3 Cureton.</sup>  
 she possessed.

**5** And as some spake of the temple, how it was  
**6** adorned with goodly stones and gifts, he said to  
 them, See ye these stones? the days will come, that  
 there shall not be left stone upon stone in it, that shall  
**7** not be thrown down. And they asked him, saying,  
 Teacher, when shall these things be? and what shall  
**8** be the sign when these things begin<sup>4</sup> to be? And<sup>4 Cureton.</sup>  
 he said unto them, Look,<sup>5</sup> lest ye be deceived: for<sup>5 Cureton.</sup>  
 many shall come in my name, and shall say, I am  
 he; and, The time draweth near: go ye not after them.  
**9** And when ye hear of wars and tumults, be not  
 afraid: for these things must first come to pass; but  
**10** the end hath not yet arrived.<sup>6</sup> For nation shall rise<sup>6 Cureton.</sup>  
**11** against nation, and kingdom against kingdom: and  
 great earthquakes [shall be] in divers places, and  
 pestilences in divers places, and famines; and there  
 shall be fearful things from heaven, and great signs  
**12** shall be seen. But before all these, they shall lay  
 their hands on you, and persecute you, and deliver  
 you up to the synagogues, and into prison, and they  
 shall bring you before kings and rulers for my name's  
**13** sake. And let it be to you a testimony. And set<sup>7</sup> it<sup>7 Cureton.</sup>  
**14** in your hearts, that ye be not learning to defend your-  
**15** selves<sup>8</sup>: for I will give you a mouth, and such wisdom<sup>8 Or—  
 'apologise.'</sup>  
 that all your adversaries shall not be able to stand<sup>Cureton.  
 Bezae.</sup>

against you. For your brethren shall betray you, and <sup>16</sup> your relatives, and your kinsfolk, and your friends; and they shall put to death some of you. And ye <sup>17</sup> shall be hated of all men for my name's sake. And <sup>18</sup> one hair of the hair of your head shall not perish.

<sup>1</sup> Cureton. For in patience ye shall<sup>1</sup> possess your souls. And when <sup>19</sup> ye shall see Jerusalem compassed with armies, know

<sup>2</sup> Cureton. that her desolation cometh nigh unto her.<sup>2</sup> And they <sup>21</sup> that are in Judæa, let them flee to the mountains; and they that are within her let them depart from her; and they that are in the villages, let them not enter her. For these be the days of vengeance, that <sup>22</sup> all which is written may be fulfilled. <sup>23</sup>

But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress, and wrath upon this people. And they shall <sup>24</sup> fall by the edge of the sword, and shall be led away captive to every place: and Jerusalem shall be trodden down of all the nations, until the times of the nations be fulfilled. And there shall be signs in the <sup>25</sup> sun, and in the moon, and in the stars; and distress upon the earth, and weakness of the hands of the nations; and the voice of the sea, and shaking; and <sup>26</sup> men's souls shall go out for fear of what is about to come on the earth: and the powers of heaven shall be shaken. And then shall they see the Son of man coming in clouds with great<sup>3</sup> power and glory. When <sup>28</sup>

<sup>3</sup> Cureton. Bezae. these things begin to come to pass, look up, and lift up your heads; for your redemption draweth nigh.

<sup>4</sup> Cureton. And he spake to them this<sup>4</sup> parable; Behold the <sup>29</sup> fig tree, and all the trees; when they begin to shoot <sup>30</sup> forth and yield their fruit,<sup>5</sup> ye understand that summer is coming nigh. So likewise ye, when ye see <sup>31</sup>

31 these things come to pass, know ye that the kingdom  
 32 of God is nigh at hand. Verily I say unto you, this  
 33 generation<sup>1</sup> shall not pass, till all these things come <sup>1 Or 'race.'</sup>  
 34 to pass. Heaven and earth shall pass away: and  
 35 my words shall not pass away. But take heed to  
 yourselves, lest . . . . your hearts . . . . of flesh,<sup>2 Cureton.</sup>  
 36 of wine,<sup>3 Cureton.</sup> . . . . of the world, . . . . upon you the  
 37 day . . . . suddenly . . . . for it shall come : . . . .  
 38 all them . . . . face . . . . therefore, . . . . pray . . . .

**22** . . . . was the feast of unleavened bread, which  
 2 is called the passover. And the chief priests and  
 scribes sought how they might kill him; for they  
 3 feared the people. Then entered Satan into Juda  
 surnamed Scariot, being of the number of the twelve.  
 4 And he went and talked with the chief . . . . how  
 5 . . . . unto them. . . . silver. . . . multitude.  
 6 And when the day of the passover arrived, on  
 8 which it was the custom to kill the passover, he sent  
 Cepha and John, and said unto them, Go, prepare  
 9 us the passover, that we may eat. They say unto  
 10 him, Where wilt thou that we prepare? He said  
 unto them, Behold, when ye enter into the city,  
 there shall a man meet you, bearing a pitcher of  
 water; follow him into the house where he entereth  
 11 in. And say to the master of the house, Our<sup>4</sup> Master <sup>4 Cureton.</sup>  
 saith, Where is the guest-chamber, where I shall eat  
 12 the passover, I and my disciples? Behold,<sup>5</sup> he shall <sup>5 Cureton.</sup>  
 shew you a large upper room, strewn:<sup>6</sup> there make <sup>6 Cureton.</sup>  
 13 ready for us. And they went, and found as he had  
 said unto them: and they made ready the passover.  
 14 And when it was<sup>7</sup> the hour, he sat down, he and his <sup>7 Bezae.</sup>  
 15 disciples with him. He said unto them, With desire

I have desired to eat the passover with you before I 16 suffer: for I say unto you, I will not any more eat 16 thereof, until the kingdom of God be perfected.

And he took bread, and gave thanks over it, and brake, 19 and gave unto them, saying, This is my body which I give for you: thus do in remembrance of me. And 20 after they had supped, he took the cup, and gave 17 thanks over it, and said, Take this, share it among yourselves. This is my blood, the new testament. 20 For I say unto you, that henceforth I will not drink 18 of this fruit, until the kingdom of God shall come.

<sup>1</sup> Cureton.     But nevertheless, behold, the hand of my<sup>1</sup> betrayer 21

<sup>2</sup> Cureton.     is with me on the table. And<sup>2</sup> the Son of man goeth, 22

<sup>3</sup> Cureton.     Bezae.     as it is determined: but nevertheless,<sup>3</sup> woe unto him

<sup>4</sup> Cureton.     by whose hand<sup>4</sup> he is betrayed! And they began to 23 enquire among themselves, which of them it was that should do this thing.

<sup>5</sup> Cureton.     And there was<sup>5</sup> a strife amongst them, who 24 amongst them was great. He said unto them, 25

The kings of the nations are their lords; and they that have authority over them and do good<sup>6</sup> are called benefactors. But ye are not so: but he that 26 is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For 27 whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? I am as one who serveth among you. And ye are they 28 which have continued with me in my temptations.

<sup>7</sup> Cureton.     And I promise<sup>7</sup> unto you, as my Father hath pro- 29 mised<sup>7</sup> unto me, a kingdom; that ye may eat and 30

drink with me at my own table in my kingdom, and sit on twelve<sup>8</sup> thrones, judging the twelve tribes of the house of Israel.

<sup>8</sup> Cureton.     Bezae.

31     <sup>1</sup>Simon, Simon, behold, Satan hath desired<sup>2</sup> that <sup>1 R.V.</sup>  
<sup>2 Cureton.</sup>  
 32 he may sift you as wheat: but I have prayed for  
     thee, that thy faith fail not: and thou also be<sup>3</sup> <sup>3 Bezae.</sup>  
 33 converted in time, and establish thy brethren. He  
     said unto him, Lord, I am ready to go with thee,  
 34 both into prison, and to death. He said unto him,  
     I say unto thee, Cepha, that when the cock has not  
     yet crowed this day, three times thou shalt deny me  
     that thou knowest me.

35     He said unto them, When I sent you without  
     purse, and without scrip, and without shoes, lacked ye  
 36 anything? They said unto him, Nothing at all.<sup>4</sup> He <sup>4 Cureton.</sup>  
     said unto them, Henceforth he that hath a purse, or<sup>5</sup> <sup>5 Cureton.</sup>  
     a scrip, let him take it: and he that hath none,<sup>6</sup> let <sup>6 R.V.</sup>  
<sup>7 Bezae.</sup>  
 37 him sell his garment, and buy himself a sword. For  
     I say unto you, that this also which is written is  
     about to be fulfilled in me, He was numbered  
     with the transgressors: and that which concerneth  
 38 me is to be accomplished.<sup>7</sup> And they said to Jesus, <sup>7 R.V.</sup>  
     Behold, here are two swords. He said unto them,  
     They are enough for you.

39     And he came out, and went, as he was wont, to  
     the mount which is called of Beth<sup>8</sup> Zaita, and his dis-  
 40 ciples were with him. And when he reached the  
     place, he said unto them, Pray that ye enter not into  
 41 temptation. And he withdrew from them about a  
     stone's cast, and he kneeled down, and prayed, say-  
 42 ing, Father, if thou be willing, let this cup pass from  
 45 me: but not my will be done, but thine.<sup>9</sup> And he <sup>9 Omit vv. 43</sup>  
<sup>8 i.e. 'the</sup>  
<sup>house of</sup>  
<sup>Olives.'</sup>  
<sup>44.</sup>  
     rose from his prayer, and came to his disciples, and  
 46 found them sleeping for their sorrow, and said unto  
     them, Why sleep ye? rise, pray, that ye enter not  
     into temptation.

While he yet spake, there appeared a great multitude, and he that was called Juda, one of the twelve, came before them, and he drew near to kiss Jesus. Jesus said unto him, Juda, dost thou betray <sup>48</sup> the Son of man with a kiss? And when his disciples saw what was going to happen, they said unto him, Our Lord, shall we smite them with the sword? And one of them smote the servant of the high <sup>50</sup> priest, and took<sup>1</sup> off his right ear. Jesus answered <sup>51</sup> and said, It is enough<sup>2</sup> thus far. And he touched his ear, and healed him. And he said to those who <sup>52</sup> came against him, the chief priests, and the soldiers, and the elders, As against a thief are ye come out against me, with swords and staves? Every day that <sup>53</sup> I was with you in the temple, ye stretched not forth hands against me: but this is your hour, and your power of darkness. And they seized him, and <sup>54</sup> brought him to the house of the high priest.

But Cepha was following him afar off. And a fire <sup>55</sup> was laid<sup>3</sup> in the midst of the court, and they were sitting round it, and Cepha was sitting amongst them. And a certain maid saw him as he sat by <sup>56</sup> the fire, and looked at him, and said, This one also was with him. And he denied, saying, Woman, I know <sup>57</sup> him not. And after a little while, another also saw <sup>58</sup> him, and said unto him, Thou also art one of them. And he said unto him, Let [me] alone, man, I know him not. And it came to pass that about an hour after, another <sup>59</sup> confidently affirmed, saying, Of a truth this fellow was also with him; for he also is a Galilæan. Cepha <sup>60</sup> said, Man, I understand not what thou sayest. And immediately<sup>4</sup> the cock crew. And Jesus<sup>5</sup> turned, and <sup>61</sup> looked upon Cepha. And Cepha remembered the

<sup>1</sup> Cureton.  
<sup>2</sup> Bezae.

<sup>3</sup> Cureton.

<sup>4</sup> Bezae.

<sup>5</sup> Bezae.

61 word of Jesus, how he had said unto him, Before the cock has crowed this day, thou shalt deny me thrice.

62 And he went out, and wept bitterly. And the men

63 that held him<sup>1</sup> mocked him, and smote him. And they <sup>1 R.V. marg.  
Bezae.</sup> blindfolded him, saying unto him,<sup>2</sup> Prophesy, who is it

65 that smote thee? And again many other things they

66 blasphemed and spake against him. And when it was day, the elders of the people and the chief priests and the scribes came together, and led him up into

67 their council, saying, If thou art the Christ, tell us.

He said unto them, If I tell you, ye will not believe me:

68 and if I ask you, ye will not give me an answer, nor

69 let me go. For henceforth shall the Son of man sit

70 on the right hand of God. They all said, Art thou then the Son of God? He said unto them, Ye say

71 that I am he. They said, What need have we of witness? for lo, we have heard from his mouth.

23 And the whole multitude arose, and brought him

2 unto Pilate. And they began to accuse him, saying,

We found this fellow perverting our nation, and forbidding us to give tribute to Cæsar, saying about

3 himself, that he is the king, the Christ. Pilate saith unto him, Art thou then the King of the Jews? He

answered and said to him, Thou sayest that I am.

4 Pilate said to the chief priests and to the multitude, 5 I find no accusation against this man. But they cried,

saying, He has stirred up the people, teaching throughout all Jewry, beginning from Galilee unto this place.

6 When Pilate heard them say that he was of Galilee, and when he heard that he was under the jurisdiction of Herod, he sent him to Herod, because Herod himself

8 also was at Jerusalem in those days. Now when Herod saw Jesus, he rejoiced exceedingly: for he

<sup>1</sup> R.V. marg.  
Bezae.

<sup>2</sup> R.V.  
Cureton.  
Bezae.

had been desirous to see him for a long time, because 8  
he had heard of him; and he hoped to see some

<sup>1</sup> Cureton.  
Bezae.

<sup>2</sup> Cureton.

<sup>3</sup> Omit <sup>re.</sup>10. <sup>8</sup>Then Pilate called the chief priests, and the rulers, 13  
11, 12.

and all the people, and said unto them, Ye brought 14  
this man unto me, and ye said that he stirreth  
up your people: and I have examined him in your

<sup>4</sup> Literally,  
'behind  
him.'

<sup>5</sup> Cureton.

<sup>6</sup> Cureton.  
Bezae.

things whereof ye accuse him: no, nor yet Herod: for 15

I sent him<sup>5</sup> to him<sup>6</sup>; nothing that is worthy of death

did he find against<sup>4</sup> him, nor has anything worthy of

death been done by him.<sup>7</sup> I will therefore chastise 16

<sup>8</sup> Transpose

v. 17.

Cureton.

<sup>9</sup> Or, 'gave  
voice.'

Cureton.

<sup>10</sup> Cureton.  
Bezae.

<sup>11</sup> Cureton.

<sup>12</sup> Cureton.

him, and release him. And all the people<sup>8</sup> cried 18

out,<sup>9</sup> saying, Take<sup>10</sup> away this man, and release Bar-

Abba: he who because of wicked deeds and murder 19

was cast into prison. And Pilate<sup>11</sup> was wont to release 17

one prisoner unto them at the feast. And again<sup>12</sup> 20

Pilate called them, and said unto them, because he

was willing to release Jesus, Whom will ye that I

release unto you? But they cried, Crucify him, 21

crucify him. Then he said unto them the third time, 22

Why, what evil hath he done? I find nothing worthy

of death against<sup>4</sup> him: I will therefore chastise him,

and let him go. And they were instant with loud 23

voices, saying unto him that he might be crucified.

And their voices prevailed, and the chief priests

were with them. And Pilate commanded that their 24

will should be done. And he released unto them 25

him who for murder and wicked deeds was cast into

prison, as they had requested: and he delivered Jesus

to their will. And as they led him away, they laid 26

hold upon one Simon, a Cyrenian, coming out of the

26 country, that he might bear the cross, and follow  
27 Jesus. And there followed him a great company of  
people, and of women, who lamented about him, and  
wailed.

28 And Jesus turned unto them, and said unto them,  
Daughters of Jerusalem, weep not for me, but weep  
29 for yourselves, and for your children. For, behold,  
the days are coming, in the which they shall say.

Blessed are the barren, and the wombs that have not  
30 borne, and the paps that have not<sup>1</sup> given suck. And

<sup>1</sup> Cureton.  
Bezae.

then shall they begin to say to the mountains, Fall  
31 on us; and to the hills, Cover us. [They] who do these  
things in the moist tree, what shall they do in the  
32 dry? And there came<sup>2</sup> with him two malefactors to

<sup>2</sup> Cureton.

33 be put to death. And when they were come to the  
place, which is called a Skull,<sup>3</sup> they crucified him

<sup>3</sup> Syriac—  
carcotta.

there, and those malefactors, one on the right hand,  
34 and the other on the left. And<sup>4</sup> they parted his

<sup>4</sup> R.V. marg.  
Bezae.

35 garments, and cast lots on them. And the people  
stood beholding. And the rulers also with them  
derided him, saying, He saved others; let him save  
36 himself, if he be the Christ, the chosen of God. And

the soldiers also mocked him, and they were coning  
37 near<sup>5</sup> him, saying, Hail to thee!<sup>6</sup> If thou be the king

<sup>5</sup> Cureton.  
<sup>6</sup> Cureton.

of the Jews, save thyself. And they placed also on  
38 his head a crown of thorns.<sup>7</sup> And an inscription was

<sup>7</sup> Cureton.  
Bezae.

written and placed over him,<sup>8</sup> This is the King of  
39 the Jews. And one of the malefactors which were  
crucified, blasphemed<sup>9</sup> against him, saying to him,

<sup>8</sup> R.V.  
Cureton.

Art not thou the Christ<sup>10</sup>? save thyself, and us also.  
40 And his other companion<sup>11</sup> rebuked him, saying, Dost

<sup>9</sup> Cureton.  
Bezae.

<sup>10</sup> R.V.  
Cureton.

thou not fear God? for behold, we also are in the  
41 condemnation. And behold,<sup>12</sup> we are recompensed

<sup>11</sup> Cureton.

<sup>12</sup> Cureton.

as we are worthy, and as we have done: but this 41 man, nothing that is hateful<sup>1</sup> hath been done by him. And he said unto Jesus, Lord, remember me 42 when thou comest into<sup>2</sup> thy kingdom. Jesus said 43 unto him, Verily I say unto thee, To day shalt thou be with me in paradise. And it was about the sixth 44 hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, 45 and the veil of the temple was rent in the midst.

And Jesus cried with a loud voice, and said, 46 Father, into thy hands I place<sup>3</sup> my spirit: and he expired.<sup>4</sup> And when the centurion saw what had hap- 47 pened, he glorified God, saying, Certainly this was a righteous man. And all those who had ventured there, 48 and saw what happened, smote upon their breasts, saying, Woe to us, what hath befallen us! woe to

<sup>5</sup> Cureton. us for our sins<sup>5</sup>! And all the acquaintances of Jesus 49 were standing afar off, and the women who came with him from Galilee, beholding these things. And 50 a certain man whose name was Joseph, he was a counsellor, a just man, and a good,<sup>6</sup> from Ramtha, a village of Judæa, and he was looking for the king- 51 dom of heaven. This man . . . . . 52

<sup>6</sup> Cureton. . . . . to 54  
had dawned. And the women who came with him 55 from Galilee, went to the sepulchre in their foot- steps,<sup>7</sup> and saw the body while they brought it in there,<sup>8</sup> and returned, and prepared spices and sweet<sup>9</sup> 56 ointment; and rested on the sabbath according as

<sup>10</sup> Cureton. is commanded.<sup>10</sup>

Now upon the first day of the week, very early **24** in the morning, they came unto the sepulchre, and they brought what<sup>11</sup> they had prepared, and

<sup>11</sup> Cureton. Bezae.

2 other women came with them. And they found the  
3 stone rolled away from the sepulchre. And they  
4 entered in, and found not the body of<sup>1</sup> Jesus. And <sup>1 Cureton.</sup>  
as they were grieved<sup>2</sup> about this, there appeared two <sup>2 Cureton.</sup>  
men standing above them, and their garments were  
5 dazzling: and they were afraid, and bowed their  
heads,<sup>3</sup> and looked on the ground for their fear.<sup>4</sup> These <sup>3 Cureton.</sup>  
men<sup>5</sup> said unto them, Why seek ye the living among <sup>4 Cureton.</sup>  
6 the dead? He is not here, but is risen: remember <sup>5 Cureton.</sup>  
what<sup>6</sup> he spake unto you when he was yet in Galilee, <sup>6 Cureton.</sup>  
7 and said to you,<sup>7</sup> The Son of man must be delivered <sup>7 Cureton.</sup>  
into the hands of sinful men, and be crucified,  
8 and in three days rise. And they remembered  
9 these<sup>8</sup> words, and returned from the sepulchre, and <sup>8 Cureton.</sup>  
told these things unto the eleven, and the rest of  
10 the disciples.<sup>9</sup> Mary Magdalene, and Joanna, and <sup>9 Cureton.</sup>  
Mary the daughter<sup>10</sup> of James, and the rest who were <sup>10 Cureton.</sup>  
11 with them, they told the apostles. And they appeared  
in their eyes as if they had spoken these words from  
12 their wonder,<sup>11</sup> and they believed them not. Then <sup>11 Cureton.</sup>  
arose Simon, and ran unto the sepulchre; and he  
stooped down and saw the linen clothes only,<sup>12</sup> and he <sup>12 Cureton.</sup>  
went home, and wondered what had come to pass.  
13 And<sup>13</sup> he appeared unto two of them the same <sup>13 Cureton.</sup>  
day as they were going to a village called Emmaus,  
which was distant from Jerusalem threescore fur-  
14 longs. And they talked together of all these things  
15 which had happened. And while they were talking  
and enquiring, Jesus came and made up<sup>14</sup> to them, <sup>14 Cureton.</sup>  
16 and walked with them. And their eyes were holden  
17 that they should not perceive him. He said unto  
them, What are these words which ye talk of whilst ye  
18 are sad<sup>15</sup>? One of them, whose name was Cleopa, said <sup>15 Cureton.</sup>

unto him, Art thou then a stranger from Jerusalem, who 18 hast not known what is come to pass there ? He said 19 unto them, What ? They said unto him, Concerning Jesus the Nazarene, which was a man,<sup>1</sup> a prophet, and he was able in power, and in deed and in word before God and before all the people : and the chief priests 20 and elders delivered him to the judgment of death, 21 and crucified him. And we supposed that it was he

<sup>2</sup> Cureton. who was to have redeemed Israel : and behold,<sup>2</sup> it is three days since all these things happened. And 22

<sup>3</sup> Cureton. certain women also of us, went to the sepulchre, where he had been laid<sup>3</sup>; and when they found not 23

<sup>4</sup> Cureton. his body, they came, saying to us, that they had seen angels there,<sup>4</sup> and they were amazed,<sup>5</sup> and said about <sup>5</sup> Cureton. him that he was alive. And also some<sup>6</sup> of us went 24 to the sepulchre, and found it even so as the women had said : but him they saw not.

<sup>6</sup> Cureton. Then said Jesus unto them, O devoid<sup>7</sup> of under- 25

<sup>7</sup> Cureton. standing, and heavy<sup>8</sup> of heart to believe from all the things that the prophets have spoken ! Ought not 26 Christ to have suffered these things, and to enter into his glory ? And he began to speak to them from 27 Moses, and from all the prophets, and expounded unto them concerning himself from all the scriptures. And 28 they drew nigh to the village whither they went : and he appeared to them as if he would have gone to a further place. And they began to entreat him that he 29

<sup>8</sup> Cureton. would be with them, because it was nearly dark.<sup>9</sup> And he went in with them as if he would tarry with them.

<sup>10</sup> Cureton. And<sup>10</sup> as he sat at meat, he took bread, and blessed, 30

<sup>11</sup> Cureton. and brake, and gave to them. And immediately<sup>11</sup> their 31 eyes were opened, and they knew him ; and he was

<sup>12</sup> Cureton. lifted<sup>12</sup> away from them. And they said one to another, 32

32 Was not our heart heavy<sup>1</sup> by the way, while he ex-  
 33 pounded to us the scriptures? And they rose up the  
 same hour, and returned to Jerusalem, and found the  
 eleven gathered together, and them that were with  
 34 them. And they came, saying, Our Lord is risen  
 35 indeed, and hath appeared to Simon. And they also  
 told what things had happened in the way, and how  
 he was known as he brake bread.

<sup>1</sup> Cureton.  
  
 'heavy,' or  
  
 'burning'  
 —only the  
 difference  
 of a dot.

36 And while they thus spake, he was found stand-  
 ing<sup>2</sup> amongst them, and said unto them, Peace<sup>2</sup> Cureton.  
 37 be with you. But they were shaken<sup>3</sup> and terri-<sup>3</sup> Cureton.  
 fied, and supposed that they had seen a spirit.  
 38 Then Jesus<sup>4</sup> said unto them, Why are ye shaken,<sup>4</sup> Cureton.  
 39 and why do thoughts arise in your hearts? Behold,  
 see my hands and my feet, and feel and see that it is  
 I: for a spirit . . . flesh and bones, . . . as . . .  
 40 see me . . . When . . . not . . . were.  
 Again he said unto them, Have ye here anything to  
 42 eat? And they gave unto him a piece of a broiled  
 43 fish.<sup>5</sup> And when he had taken it, he ate before<sup>5 R.V.  
Bezae.</sup>  
 44 their eyes.<sup>6</sup> He said unto them, These words I spake<sup>6</sup> Cureton.  
 unto you, while I was with you, that all things might  
 be fulfilled, which are written concerning me in the  
 law of Moses, and in the prophets, and in the psalms.  
 45 And then he opened their understanding, that they  
 46 might understand the scriptures, and said unto  
 them, Lo, thus it behoved . . . the Christ . . .  
 47 from the dead in three days: and that repentance  
 and remission of sins should be preached in my  
 name, among all nations, beginning at Jerusalem.  
 48 And ye are witnesses of these things. And<sup>7</sup> I send<sup>7 Bezae.</sup>  
 49 upon you the promise of my Father: tarry ye in the  
 city, until ye be clothed with power from on high.

And he led them out as far as to Bethany, and he 50  
lifted up his hands, and blessed them. And while 51  
he blessed them, he was lifted up from them. And 52  
they<sup>1</sup> returned to Jerusalem with great joy: and 53  
were continually blessing<sup>2</sup> God in the temple.

<sup>1</sup> Bezae.

<sup>2</sup> R.V.

HERE ENDETH THE GOSPEL OF LUKE.

## THE GOSPEL OF JOHN

[i. 1—24 *is lost.*]

1 . . . . baptizest thou then, if thou art not the  
25 Christ, nor even Elia, nor even a prophet? John  
26 said unto them, I baptize with water: but among  
27 you standeth he whom ye know not; he who  
cometh after me,<sup>1</sup> he, whose shoe's latchet I am<sup>1 R.V.  
Cureton.</sup>  
28 not worthy to unloose. These things he spake in  
Beth 'Abara beyond Jordan, where John was bap-  
29 tizing. And the . . . . day . . . . unto him, . . . .  
30 This is he of whom I said, A man cometh after me,  
and he was before me: because he existed before me.  
31 And I knew him not; but that he should be made  
known<sup>2</sup> to Israel, I am come to baptize with water.<sup>2 Cureton.</sup>  
32 And John bare record, . . . . the Spirit . . . .  
descending from heaven, and it abode upon him.  
33 And I knew him not: but he that sent me to baptize  
. . . . . said unto me, . . . . whom thou . . . .  
descending, . . . . and remaining on him, he it is  
34 which baptizeth with the . . . . Ghost. And I . . . .  
that this is the chosen<sup>3</sup> one of God.<sup>3 Cureton.</sup>  
35 Again the next day after John stood, and two of  
36 his disciples with him; and he looked upon Jesus  
as he walked, and said, Behold . . . . the Lamb of  
37 God! And when those disciples heard John speak,  
38 they followed him. And our Lord turned, and said  
unto them, What seek ye? They say unto him, Our

<sup>1</sup> Or, 'Rabban.' <sup>2</sup> Cureton. <sup>3</sup> R. V. <sup>4</sup> Cureton. <sup>5</sup> Or, 'the Christ.'

Master,<sup>1</sup> where art thou<sup>2</sup>? He saith unto them, 39 Come and ye shall<sup>3</sup> see. And they followed him, and saw where he was,<sup>4</sup> and they were with him that day: and it was about the tenth hour. And the 40 name of one of these disciples of John was Andrew, the brother of Simon. And Andrew saw Simon his 41 brother on that day, and saith unto him, My brother, we have found the Messiah.<sup>5</sup> And he led him and 42 he came to our Lord. And our Lord beheld him, and said unto him, Thou art Simon the son of Jona: thou shalt be called Cepha, which is being interpreted into Greek, Peter.

The day following, he would go forth into Galilee, 43 and findeth Philip, and our Lord saith unto him, Follow me. Now Philip was by his family of Beth 44 Saida, of the city of Andrew and Simon. And 45 Philip findeth Nathanael, and Philip saith unto Nathanael, He of whom Moses wrote, and the prophets, we have found him, that he is Jesus the son of Joseph of Nazareth. Nathanael said unto him, 46 Can there any good thing come out of Nazareth? Philip saith unto him, Come, and thou shalt see. And . . . . . saw him . . . . . 47

[47 to ii. 15 is lost.]

And said unto them that sold doves, Take these 2 things hence; and make not my Father's house an <sup>16</sup> house of merchandise. When he did these things <sup>17</sup> his disciples remembered that it was written, The zeal of thine house hath eaten me up. The Jews say <sup>18</sup> unto him, . . . . sign . . . . shewest thou unto us, that thou doest these things? Our Lord answered <sup>19</sup> and said unto them, Destroy the temple, and in three

20 days . . . . In forty and six years . . . . the temple  
21 . . . . in three days thou wilt build it? But he  
22 spake of the temple of his body. And when he was  
risen from the dead, his disciples remembered that  
he had said this; and they believed the scripture,  
and the word which our Lord had said.

23 And when he was in Jerusalem, in the days of  
the feast of unleavened bread . . . . were . . . .  
24 which he did to them. But our Lord did not trust  
25 himself to them, and . . . . not . . . . that any man  
should testify about the work of man: for he knew  
the heart in man . . . .

3 And there was there a man of the Pharisees,  
named Nicodemus, and this man was a ruler of the  
2 Jews. He came to our Lord by night, and said unto  
him, Rabbi, we know that thou art sent to us from  
God, a teacher: because no man can do these signs,  
3 except he whom God is with. Our Lord said unto  
him, Verily, verily, I say unto thee, that if a man be  
not born again,<sup>1</sup> he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can an old man be  
born? can he perhaps enter again into the womb of his  
5 mother, and be born again? Our Lord said unto him,  
Verily, verily, I say unto thee, that if a man be not  
born of the Spirit and water, he cannot enter the  
6 kingdom of God. That which is born of the flesh is  
flesh; and that which is born of the Spirit is spirit;  
7 because God is a living Spirit. And marvel not that  
8 I told you to be born. The wind bloweth where it  
listeth, and thou hearest the sound thereof, but  
thou knowest<sup>2</sup> not whence it cometh, nor whither it  
goeth: so are they which are born of water<sup>3</sup> and the  
9 Spirit. Nicodemus said unto him, How can this<sup>4</sup> be?

<sup>1</sup> Syriac—  
<sup>2</sup> Cureton.  
<sup>3</sup> Cureton.  
<sup>4</sup> Cureton.

Our Lord said unto him, Art thou a teacher of <sup>10</sup> Israel, and knowest not these things? Verily I say <sup>11</sup>

<sup>1</sup> Cureton. unto thee, that what we know we speak,<sup>1</sup> and what we have seen we testify<sup>2</sup>; and ye receive not our

<sup>2</sup> Cureton. witness. If I have told you of things on the earth, <sup>12</sup> and ye believe not, how, if I tell you of things that

<sup>3</sup> Cureton. are in heaven, will ye believe me<sup>3</sup>? . . . . . hath <sup>13</sup>

ascended up to heaven, . . . . . but he . . . . . heaven, . . . . . the Son of man which is from heaven. And <sup>14</sup>

as Moses lifted up the serpent in the wilderness, even so . . . . . whosoever believeth in him should not <sup>15</sup> perish, but have eternal life. . . . . the world, . . . . . <sup>16</sup>

that whosoever believeth in him . . . . . not . . . . .

For God sent [not] his Son into the world to judge <sup>17</sup> the world; but that the world through him might

be saved. He that believeth on him is not con- <sup>18</sup> demned: and he that believeth not in him is con-

demned, because he hath not believed in the name of the only Son. This is condemnation, that light <sup>19</sup>

is come . . . . . wrought in God. <sup>20</sup> <sup>21</sup>

And after these things our Lord and his disciples <sup>22</sup> came to Judæa; and there he baptized, and dwelt

with them. And John also was baptizing in 'Ain <sup>23</sup> Nun<sup>4</sup> near to Salim, because there was much water

there: and the people came, and were baptized. For <sup>24</sup> John was not yet cast into prison.

Then there was a question between one of John's <sup>25</sup> disciples and a Jew about purifying. And they <sup>26</sup>

came unto John, and said unto him, Our Master,<sup>5</sup> he that was with thee beyond Jordan, to whom thou

barest witness, behold, he also baptizeth, and many come to him. John<sup>6</sup> said unto them, A man can <sup>27</sup>

take nothing at all, except it be given him from

<sup>4</sup> Or, 'the  
Fish  
spring.'

<sup>5</sup> 'Rabban.'  
Cureton.

<sup>6</sup> Cureton.

28 heaven. But ye bear<sup>1</sup> me witness, that I said, I am not <sup>1 Cureton.</sup>  
29 the Christ, but that I am sent before him. Because  
he that hath the bride is the bridegroom: and the  
friend of the bridegroom, which standeth and heareth  
him, rejoiceth with great joy<sup>2</sup> because of the bride-<sup>2 Cureton.</sup>  
groom's voice: this my joy, behold,<sup>3</sup> it is fulfilled.<sup>3 Cureton.</sup>

30 Therefore it is fitting to him that he increase, and to  
31 me that I decrease. Because he that cometh from  
to above is above all: he that is of the earth is on the  
34 earth, and . . . of the earth; . . . for . . . giveth  
35 . . . but . . . from . . .

4 . . . many . . . more than . . . because . . . not . . .  
2 only baptized not, but his disciples. And he left . . .  
4 again into Galilee. . . . a . . . Samaria, which is  
to 7 called Shechem, . . . ground which . . . them-  
8 selves meat. And while our Lord sat, it was the  
7 sixth hour. And there cometh a certain woman  
of Samaria to draw water: and our Lord said unto  
9 her, Give me water<sup>4</sup> to drink. The Samaritan <sup>4 Cureton.</sup>  
woman said unto him, Lo, thou art a Jew. How  
dost thou ask me for water to drink? for the Jews  
10 have no dealings with the Samaritans. He said  
unto her, If thou knewest the gift of God, and who  
it is that saith to thee, Give me to drink; thou  
wouldest have asked of him, and he would have given  
11 thee living water. She said unto him, Thou hast  
not even a pitcher,<sup>5</sup> and the well is deep: from <sup>5 Cureton.</sup>  
12 whence hast thou<sup>6</sup> living water? Art thou perhaps <sup>6 Cureton.</sup>  
greater than Jacob our father, which gave us this  
well, and he also drank from it, and his children, and  
13 his cattle? Our Lord said unto her, Whosoever  
14 drinketh of this water shall thirst again: and who-  
soever drinketh of the water that I shall give him,

shall never thirst; but the water that I shall give him 14  
 shall be in him a well of water springing up into ever-  
 lasting life. The woman saith unto him, Sir, give 15  
 me to drink of this water, that I thirst not, neither  
 come to draw from here. Our Lord said unto her, Go, 16  
 call thy husband to me, and come hither. She said 17  
 unto him, I have no husband. Our Lord said unto her,  
 Thou hast well said, for thou hast had five husbands; 18  
 and he whom thou now hast is not thy husband: this  
 saidst thou truly. She said unto him, Sir, I perceive 19  
 that thou art a prophet. Our fathers worshipped in 20  
 this mountain; and ye say, that Jerusalem is the

<sup>1</sup> Cureton. house<sup>1</sup> of worship. Our Lord said unto her, Woman, 21  
 believe, the hour cometh, when ye shall neither in  
 this mountain, nor yet at Jerusalem, worship the  
 Father. Ye worship ye know not what: and we 22  
 worship what we know: for salvation is from Juda.  
 But behold, the hour cometh, and now is, when the 23  
 true worshippers shall worship the Father in spirit  
 and in truth: for the Father even seeketh these  
<sup>2</sup> Cureton. worshippers,<sup>2</sup> those who worship him in spirit and 24  
<sup>3</sup> Or, 'Messiah.' in truth. The woman saith, Behold, the Christ<sup>3</sup> 25  
 cometh, and when he is come, he will give everything.

<sup>4</sup> Cureton. Our Lord saith unto her, I that speak unto thee am 26  
 he. And while they were talking,<sup>4</sup> his disciples came 27  
 and wondered that . . . . with the woman, yet they  
 did not say to him, . . . . seekest thou? or . . . .  
 talkest . . . . The woman . . . . water-pot, and . . . . to 28  
 the city, and saith, Come, see a man, which told me 29  
 all things that I have done: is not this perhaps the

<sup>5</sup> Cureton. Christ? . . . . went out to him. And<sup>5</sup> his disciples 30  
<sup>31</sup> prayed him to eat bread with them. He said unto <sup>32</sup>  
<sup>33</sup> them, I have meat to eat that ye know not of. They<sup>6</sup>

33 said one to another, Hath any man perhaps brought  
34 him ought to eat? He saith unto them, My own<sup>1</sup> meat      <sup>1</sup>Cureton.  
is to do the will of him that sent me, and to finish  
35 his work. Say not ye, There are yet four months,  
and the harvest cometh? behold, I say unto you,  
Lift up your eyes, and look on the fields; that they  
36 are white and have come<sup>2</sup> to the harvest. And the      <sup>2</sup>Cureton.  
reaper straightway<sup>3</sup> receiveth wages, and gathereth      <sup>3</sup>Cureton.  
fruit unto life eternal, and the sower and the reaper  
37 shall rejoice together. For herein is a word of  
truth,<sup>4</sup> One soweth, and another reapeth.      <sup>4</sup>Cureton.

[iv. 38 to v. 5 is lost.]

- <sup>1</sup> Cureton. Son . . . . Father . . . . the dead, and raiseth<sup>1</sup> 21  
them up, even so the Son also quickeneth those who  
<sup>2</sup> Cureton. believe in him.<sup>2</sup> For the Father judgeth no man, 22  
but hath committed . . . . all judgment unto his to  
Son: . . . . . 25

[vv. 26 to 45 are lost.]

. . . . ye would have believed me also: for he wrote 46  
of me. And if ye believe not in his writings, how 47  
shall ye believe in my own words?

After these things our Lord went across the lake 6  
of Galilee, of Tiberias. And a great multitude 2  
followed him, because they saw the miracles which  
he did on the sick. And our Lord went up into a 3  
mountain, and there he sat with his disciples. And 4  
the feast of the unleavened bread of the Jews was  
nigh. And our Lord lifted up his eyes, and saw a 5  
great multitude come unto him; he saith unto  
Philip, Whence shall we buy bread for these people,

<sup>3</sup> Cureton. that they may eat? But he asked<sup>3</sup> him this, as 6  
proving him: for he knew what he was about to do.

Philip said unto him, Two hundred pennyworth of 7  
bread is not sufficient for them, while they eat little  
by little.<sup>4</sup> One of his disciples, whose name was 8

<sup>4</sup> Cureton. Andrew, Simon Cepha's brother, saith unto him, A 9  
certain lad here hath five barley loaves, and two<sup>5</sup>  
fishes: but what are they to all these?

He said unto them, Make the men sit down. 10  
Now there was much grass in the place. He said  
unto them, Go, make the men sit down on the green,  
And when they had made them sit down, then 11  
Jesus took those loaves; . . . . baskets, remains of <sup>to</sup> 13  
those five barley loaves, and of those two fishes.

<sup>5</sup> R.V.  
Cureton.  
Bezae.

13 And the men which did eat of this bread were  
14 five thousand. And those people when they saw that  
sign which he did, said, This is of a truth that  
15 prophet that cometh into the world. And they were  
considering that they might snatch him away, that  
they might make him a king, . . . left them . . . to  
16 the mountain . . . And when it was evening, . . .  
17 to Capernaum, because . . . to him . . . Jesus  
18 . . . to them . . . And the lake was tumultuous  
19 against them, . . . and a wind . . . And when . . .  
five . . . thirty . . . upon them, and as he drew  
20 near unto their ship: . . . their fear . . .  
to  
22 And on the day . . . was . . . ship came from  
24 T . . . place . . . were . . . found him  
25 . . . Verily I say unto you, that not . . .  
26 because ye saw . . . but because ye did  
27 eat . . . not . . . the meat . . . the meat  
. . . which . . . of man . . . shall give unto you:  
28 . . . for him hath . . . the Father sealed. They say  
unto him, What shall we do, that we might work  
29 . . . of God? Jesus . . . of God, . . . whom  
30 he hath sent . . . that we may see, . . . thee?  
31 Our fathers did eat manna in the desert; as it is  
32 written, He gave them bread from heaven. Verily,  
verily, I say unto you, Moses gave you not the bread  
from heaven; but my Father giveth you the bread of  
33 truth from heaven. For the bread of God is he<sup>1</sup> which <sup>1 Or, 'that</sup> which,  
cometh down from heaven, and giveth life unto the  
34 world. They say unto him, Lord at all times . . . give  
35 us of this bread. He said unto them, I am the bread  
. . . that cometh . . . hunger; and he that . . . on me  
36 . . . But . . . unto you, that ye have seen . . . believe  
37 . . . giveth me . . . shall come . . . cometh . . . not

.... For I came down from heaven, not that I <sup>38</sup>  
 might do my will, .... that I might do his will  
 .... that sent me. This .... what he hath <sup>39</sup>  
 given me I should not lose even one, but should raise  
 up .... in the .... day. Because this .... <sup>40</sup>  
 who believeth in the Son .... hath everlasting life:  
 and I will raise him up at the last day. ....  
 murmured .... I am the bread which came down <sup>41</sup>  
 from heaven. And they said, Is .... Jesus, .... <sup>42</sup>  
 and we know .... how saith he .... heaven?  
 .... unto them, Murmur not one to another. No <sup>43</sup>  
 man can come .... Father .... last .... For <sup>44</sup>  
 it is written in the prophets, And they shall be all  
 taught of God. Every .... Father, and hath

<sup>1</sup> Cureton. learned of him, cometh unto me. It is not because<sup>1</sup> <sup>46</sup>  
 any man hath seen the Father, but he which is with  
 God, he hath seen God the Father. Verily, verily, <sup>47</sup>

<sup>2</sup> Cureton. I say unto you, He that believeth on God<sup>2</sup> hath life.  
 I am that bread of life. Your fathers did eat manna <sup>48</sup>  
 in the wilderness, and are dead. This is the bread <sup>49</sup>  
 which cometh down from .... that a man may  
 eat .... and not .... I .... which came down <sup>50</sup>  
 that .... eat .... for ever: .... I will give is

<sup>3</sup> Cureton. my body, which is<sup>3</sup> for the life of the world. And <sup>52</sup>  
 the Jews strove with each other, saying, How can  
 .... give us .... to eat? Jesus .... Verily, <sup>53</sup>  
 verily, I say unto you, That if ye eat not the body of  
 the Son of man, and drink his blood, ye have no life  
 in you. But whoso eateth his body, and drinketh his <sup>54</sup>  
 blood, hath eternal life; and I will raise him up at  
 the last day. My body is meat indeed, and my blood <sup>55</sup>  
 is drink indeed. He that eateth my body, and <sup>56</sup>  
 drinketh my blood, .... and I in him. As the <sup>57</sup>

57 living Father hath sent me, and I live because<sup>1</sup> of my Father: he that eateth my body shall be alive for ever. These things said he in Capernaum, in the synagogue as he taught. And many of his disciples said, This saying is hard; who can hear it? <sup>3</sup> Or, 'him.'

61 But when Jesus knew<sup>4</sup> that his disciples murmured, he said unto them, Doth this offend you? But if ye shall see the Son of man ascend up to the place where he was before? It is the spirit that quickeneth the body; . . . but ye . . . the body profiteth nothing: the words that I speak with you, . . . spirit . . . But there are some of you that believe not. For Jesus knew from the beginning who<sup>5</sup> should betray him. He said unto them,<sup>6</sup> Therefore said I unto you, that no man can come unto me, except it were given unto him of the Father. Because of that saying many of his disciples went their way, and walked not<sup>7</sup> with him.

67 He said unto his twelve, And ye also, ye will surely . . . we go? . . . that thou art the Christ, the Son of God. He said unto them, Have not I chosen you all,<sup>8</sup> and [one] even of you is Satan? . . . of Juda Iscariot . . . was ready<sup>9</sup> to betray him, [being] one of the twelve.

7 After these things Jesus walked in Galilee: for he would not walk openly in Judæa, because the Jews . . . to kill him. . . . of tabernacles of the Jews to . . . at hand . . . and . . . came near . . . who doeth anything . . . and he desireth . . . openly. If . . . shew . . . to the world. Until . . . then not even his brethren believed in him. Jesus . . . unto them,

<sup>1</sup> R.V.  
Cureton.  
Bezae.

<sup>2</sup> R.V.  
Cureton.  
Bezae.

<sup>5</sup> Cureton.  
<sup>6</sup> Cureton.

<sup>8</sup> Cureton.  
<sup>9</sup> Cureton.

My time is not yet come: but your time is alway. And 7  
the world cannot hate you; . . . the world . . . because

I testify against it, that its works are evil. Go ye up 8  
unto this feast: I go not up<sup>1</sup> unto the feast; for my to  
Bezae.  
<sup>2</sup>Or, 'accom. time is not yet full come.<sup>2</sup> . . . openly, but . . . 10  
plished.'  
And the Jews sought him there at the feast, and said,<sup>11</sup>

Where is he? . . . was . . . unto them, My doctrine to  
is not mine, but his that sent me. Whoso will do his<sup>16</sup>  
will, he shall know this doctrine, whether it be of  
God, or whether I speak from my own mind. He<sup>17</sup>  
who speaketh of his own mind, seeketh glory to  
himself: and he who seeketh the glory of him that<sup>18</sup>  
sent him, is true, and iniquity . . . Thou hast<sup>19</sup>  
sent him, is true, and iniquity . . . Thou hast<sup>20</sup>

<sup>3</sup> Cureton. . . . who seeketh to kill thee? Jesus<sup>3</sup> said unto<sup>21</sup>

<sup>4</sup> Cureton. them, I have done one work in your sight,<sup>4</sup> and ye  
all marvel. Moses therefore gave unto you circum-<sup>22</sup>  
cision; not because it is of Moses, but because it is  
of your fathers; and ye on the sabbath day circum-<sup>23</sup>

<sup>5</sup> Cureton. cise a man. For if a man be circumcised<sup>5</sup> on the  
sabbath day, that the law of Moses should not be  
broken; are ye angry because I have made a man  
every whit whole on the sabbath day? Judge not<sup>24</sup>

<sup>6</sup> Cureton. by faces,<sup>6</sup> but judge righteous judgment. Then said<sup>25</sup>  
some of them of Jerusalem, Is not this he whom  
they seek to kill? And lo, he [speaketh] openly, and<sup>26</sup>  
no man says anything to him. Perhaps the elders

<sup>7</sup> Cureton. know in truth that this is the Christ? But behold,<sup>7</sup>  
we know this [man] whence he is: and the Christ  
when he cometh, no man knoweth whence he is.

And Jesus lifted up his voice, and taught in<sup>28</sup>  
the temple, saying, Ye know me, and ye know  
whence I am: and I am not come of myself, but he  
that sent me is true, and ye know him not. For I<sup>29</sup>

<sup>1</sup> R. V. marg.

Cureton.

Bezae.

<sup>2</sup> Or, 'accom.

plished.'

29 know him: because I was with him, and he hath  
30 sent me. And they sought to take him: but no  
man laid hands on him, because his hour was not  
31 yet come. And many of the town believed on him,  
and said, The Christ when he cometh, will he shew  
more signs than this man shews?

32 And the chief priests and Pharisees heard that  
the people murmured; and they sent officers to take  
33 him. Jesus said unto them, Yet a little while I am  
34 with you, and I go unto him that sent me, and ye  
shall seek me, and shall not find me: and whither I  
35 go, ye cannot come. The Jews said among them-  
selves, Whither will this [man] go, that we shall not  
find him? will he perhaps go teaching the seed of the  
36 Gentiles, that we shall not find him? And what is  
the word that he said, I go away, and ye shall not  
find me: and that he said, Whither I go, ye cannot  
37 come? And in the great day of the feast, Jesus  
stood and cried, saying, If any man thirst, let him  
38 come unto me, and drink. Every one that believeth  
on me, as the scripture hath said, rivers of living  
39 water shall flow out of his belly. But this he spake  
of the Spirit, which they that believed on him  
should receive: for till that time . . . . was not  
yet given; because Jesus had not . . . . received  
40 his glory. Then some people of the crowd . . . .  
41 said, Of a truth this is the Christ. And others said,  
42 How shall the Christ come out of Galilee? Is it not  
written thus, That the Christ shall be of the seed of  
David, and shall come from Bethlehem, David's own  
43 town? And there was a division among the crowd  
44 because of him. And there were others who would  
have taken him, but no man was able to lay hands

on him. And those officers returned, and came to that 45 multitude and to the Pharisees; and the priests and Pharisees said, Have ye not brought him? The officers 46 said to them, Never man spake what this man spake. Then said the Pharisees to those officers, Are ye also 47 deceived? For who of the chief men or of the Pharisees 48 has believed on him? only this mob who knoweth not 49

<sup>1</sup> MS. 'Nico-  
demus.'

the law. Nicodemus<sup>1</sup> said unto them, he that came unto him before by night, The law, doth it judge any 50 man, until we hear him, and know what he did? 51 They say unto him, Art thou perhaps also of Galilee? 52

<sup>2</sup> Omit v. 53. R.V.  
Search, and look, for no prophet ariseth out of Galilee.<sup>2</sup>

<sup>3</sup> Omit vv. 1 to 11. R.V. marg.

Again<sup>3</sup> Jesus said unto them, I am the light of **8** the world: be that followeth me doth not walk in darkness, but findeth the light of life. The Jews 13 said unto him, Thou bearest record of thyself; thy record is not true. Jesus said unto them, Even if I 14 bear record of myself, my record is true: because I know whence I came, and whither I go; and ye neither [know] whence I came, nor whither I go. Ye 15 judge after the body; I judge no man. And if I judge, 16 my judgment is true: because I am not alone, but I

<sup>4</sup> Bezae.

and he<sup>4</sup> who sent me. It is also written in your law, 17 that the testimony of two men is true. I am one that 18 beareth witness of myself, and the Father that sent me beareth witness of me. They say unto him, Where 19 is thy Father? He said unto them, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also. These things spake he 20 in the treasury, and in the temple: and no man took hold of him, because his hour was not yet come.

Again he said unto them, I go my way, and ye 21 shall seek me, and shall die in your sins: and whither

22 I go, ye cannot . . . kill himself? . . . ye . . . beneath;  
 23 . . . from above: . . . ye . . . of . . . world; and I am  
 24 not of it . . . ye shall die in your sins: if . . . ye . . .  
 25 not that I am he, ye shall die in your sins. They say  
 26 . . . Who art thou? He said unto them . . . I have . . .  
 to say concerning you and to judge: . . . but he who  
 sent me is true; and these things which I have heard  
 27 of him speak I in the world. And they knew not that  
 he spake unto them of the Father.

28 Again Jesus said unto them, When ye have  
 lifted up the Son of man, then shall ye know that  
 I am he; and . . . I do nothing of myself; but as  
 29 the Father hath taught me . . . thus I . . . And he  
 who sent me is with me: . . . because I do . . . him.  
 30 And as . . . these . . . many . . . on him. . . . Jesus . . .  
 31 which believed on him, . . . ye . . . my disciples indeed;  
 32 and ye shall know the truth, and the truth shall make  
 33 you free. They say unto him, . . . were in bondage . . .  
 34 how sayest thou, Ye shall become free men? Our  
 Lord said unto them, Verily, verily, I say unto you,  
 35 Whoso committeth sin is a slave. And the slave . . .  
 abideth . . . for ever . . . in the house: the son . . .  
 36 abideth ever. . . . shall make you free, . . . ye shall  
 37 be . . . I know . . . ye . . . and ye seek . . . to kill me  
 38 because my word has no free course with you. What I  
 39 have seen with . . . ye . . . your father. . . . our own  
 father Abraham. He said unto them, If ye were  
 40 children . . . But now, behold, ye seek to kill me, a  
 man . . . am speaking . . . which . . . God . . . but . . .  
 41 Ye . . . deeds . . . If God were . . . love . . . for I . . .  
 42 to myself, . . . who sent me. . . . And when he speaketh  
 44 a lie, he speaketh of his own: for he is a liar, and the  
 45 father of it.<sup>1</sup> I who speak the truth, ye believe me

<sup>1</sup> Or, 'his  
 'father,' i.e.  
 'father of  
 the liar.'

not. Which of you reproveth me concerning sin? <sup>46</sup>  
And if I say the truth, why do ye not believe?

For he who is of God heareth God's word: ye there- <sup>47</sup>

<sup>1</sup> A line must have been dropped here.  
<sup>Cod. Bezae</sup> drops the whole clause from 'because.'

fore hear it not, because ye are not.<sup>1</sup> The Jews <sup>48</sup> said, Say we not well that thou art a Samaritan, and hast a demon? Jesus said unto them, I have not a <sup>49</sup> demon; but I honour my Father, and ye do dis- honour me. And I seek not mine own glory: there <sup>50</sup> is one that seeketh and judgeth. Verily, verily, I <sup>51</sup> say unto you, Whoso keepeth my word, he shall never taste death. The Jews say unto him, Now we <sup>52</sup> know it, that truly thou hast a demon. For Abraham is dead. Thou sayest, Whoso keepeth my word shall not taste death. Art thou perhaps greater than<sup>2</sup> <sup>53</sup> Abraham, and than the prophets, who are dead? whom makest thou thyself? Jesus said to them, If <sup>54</sup> I glorify<sup>3</sup> myself, my glory<sup>3</sup> is nothing: it is the Father who glorifies<sup>3</sup> me; he of whom ye say that he is God: ye have not known him; I know him: <sup>55</sup> and if I should say, I know him not, I should be a liar to myself, like unto you: but I know him, and I keep his word. Abraham was longing to see <sup>56</sup> my day: and he saw it, and was glad. The Jews <sup>57</sup> say unto him, Thou art not fifty years old, and hath Abraham seen thee? He said unto them, Verily, <sup>58</sup> I say unto you, Before Abraham was, I have been. Then took they up stones to cast at him: and <sup>59</sup> Jesus went out secretly from the temple.<sup>4</sup>

<sup>2</sup> Bezae.

<sup>3</sup> R.V.  
Bezae.

<sup>4</sup> R.V.  
Bezae.

And as he passed by, he saw a certain blind man, <sup>9</sup> who had been blind from his mother's womb. His <sup>2</sup> disciples ask him, Who did sin, this man, or his people, when he was born blind? He said unto <sup>3</sup> them, He hath not sinned, nor yet his people: but

3 that the works of God should be seen in him.  
 4 And I must work the works of him that sent me,  
   while it is day: for the night cometh, when no man  
 5 can work. For so long as I am in the world, I am  
 6 the light of the world. When he had spoken these  
   things, he spat on the ground, and formed clay of his  
 7 that blind man, and said unto him, Go, wash thy face  
   in the pool of Shiloah.<sup>1</sup> And when he had washed  
 8 his face, his eyes were opened. And when his neigh-  
   bours saw him, and they who had seen<sup>2</sup> that he had  
   begged, they say, Is not this he who was begging?  
 9 Some were saying, This is he: and some were saying,  
   He is like him. The blind man said unto them, I am  
 10 he. They say unto him, How were thine eyes opened?  
 11 He said unto them, That man whose name is Jesus  
   painted clay upon them, and said unto me, Go, wash  
   thy face in the pool of Shiloah: and I went and  
 12 washed, and I saw. They say unto him . . . and they  
 13 brought him . . . Now it was the sabbath . . . But others  
 14 to said . . . sinner do these . . . And they were disputing  
 15 one with another. And they say unto him that was  
   cured, What sayest thou concerning him? He said  
 16 unto them, . . . He is a prophet. And . . . did not  
 17 believe in him . . . he had been blind, . . . If this  
   is your son, . . . Ye say that he was born blind,  
 18 now see. . . . that this our son . . . now  
 19 seeth, who hath given . . . we know not. Behold  
 20 he too is of age,<sup>3</sup> ye can know it of him. These  
   things said his parents, because they feared the  
   Jews: because the scribes and Pharisees had decreed  
   that whoso said, He is the Christ, they would dismiss  
 21 him. Therefore said his parents, Ask him. And

<sup>1</sup> Hebrew  
Syriac—  
'Sent.'

<sup>2</sup> Literally—  
'by whom  
he had been  
seen.'

<sup>3</sup> Syriac—  
'master of  
his years.'

again they called him that was healed, and said unto 24 him, Praise God: for we know that this man is a sinner. He that was healed said unto them, If he 25 be a sinner, I know not: but one thing I know, that I was blind, and because of him, lo, I see. They say 26 unto him, . . . . healed thee? . . . . But I have 27  
<sup>1</sup> Or, 'once.' told you one,<sup>1</sup> . . . and ye heard: why do ye ask me again? or perhaps ye desire to become his disciples?

Then they reviled him, and said unto him, Thou art 28 his disciple; and we are Moses' disciples. And we 29 know that God spake unto Moses: but we know not this man, whence he is. The man who was healed 30 said unto them, This is to marvel at, that ye know not from whence he is, and he hath opened my own eyes. And we know that God heareth not the voice 31 of sinners: but whoso feareth him, and doeth his will, him he heareth. Since the day that the world 32 was, was it not heard that [the eyes of] a blind man were opened who was blind from his mother. If this 33 man were not of God, how did he do this? They say 34 unto him, Thou wast altogether born in sins, thou comest teaching us? And they cast him out. And 35 Jesus heard that they had cast him out; and when Jesus had found him, he said unto him, Dost thou

<sup>2</sup> R. V. marg. believe on the Son of man?<sup>2</sup> He that was healed 36  
 Bezae. said unto him, Who is he, Lord, that I might believe on him? Jesus said unto him, Thou hast seen him, 37 and it is he that talketh with thee. He said, Lord, 38 I believe. And falling down, he worshipped him. Jesus said unto him, I am come for the judgment of 39 this world, that they who are blind may see; and they who see may become blind. And when the 40 Pharisees who were near him heard, they said unto

41 him, Is it we who are blind? He said unto them, If ye were blind, ye should have no sin: but ye say, We see; therefore your sins<sup>1</sup> remain.

<sup>1</sup> Bezae.

10 Verily, verily, I say unto you, He that entereth not by the door to the fold in which the sheep are, but climbeth up by another way, he is a robber and 2 a thief. And he that entereth in by the door is the 3 shepherd . . . . The porter<sup>2</sup> openeth the door to him; and the sheep hear his voice: and he calleth his flock, the sheep, by name, and he leadeth 4 them out. And when he leadeth out his flock, he goeth before them, and his own sheep follow him, 5 because the sheep know his voice. But a stranger will the sheep not follow, but will take themselves away . . . . because they know not the voice of a 6 stranger. These things Jesus spake with them in a parable: and they did not understand.

<sup>2</sup> Syriac—  
‘keeper of  
the door.’

7 Again Jesus said unto them, Verily, verily, I say unto you, I am the door of the sheep. 8 And all those who came are thieves and robbers: 9 but the flock did not hear them. I am the door of the sheep: and by me every one who enters shall live, 10 and shall go in and out, and find pasture. But the thief cometh not but that he may steal, and kill and destroy: but I am come that they might have life, 11 and that they might have abundance. I am the good shepherd: and the good shepherd giveth his 12 life for . . . . But the hireling, . . . . are not, . . . . when . . . . wolf coming, leaveth the sheep, . . . . and the wolf coming, snatcheth and scattereth. 13 Because he is an hireling in it, and careth not about 14 it. I am the good shepherd, and know mine own,<sup>3</sup> <sup>3</sup> R.V.  
Bezae.  
and mine own know me; and I am known of mine

<sup>1 R.V.</sup>  
Ezeiae.

own,<sup>1</sup> even as my Father knoweth me, and I know 15  
my Father. And I lay down my life for the sheep.  
And other sheep I have, which are not of this fold: and 16  
them also I must bring, and they also shall hear my  
voice; and the flock shall all be one, and one shepherd.  
Therefore doth my Father love me, because I lay 17  
down my life, that I might take it up again. No 18  
man taketh it from me, but I lay it down of myself;  
for I have power to lay it down, and to take it up  
again; because this commandment have I received  
of my Father. And as he was saying these things, 19  
there was a division among the Jews; because some 20  
of them were saying, He hath a demon, and is mad;  
why are ye standing and hearing him? But others 21  
said, These words are not of a demon. Can a demon  
open the eyes of the blind?

And it was the feast at Jerusalem which is called 22  
<sup>2 'honour.'</sup> the dedication<sup>2</sup> of the sanctuary, and it was winter.  
And Jesus was walking in Solomon's porch. . . . unto 23  
him, How long dost thou take . . . . If thou be the 24  
Christ, tell us plainly. He said unto them, . . . . I 25  
speak . . . . ye believe not: and the works that I  
do in my Father's name, they bear witness of me.  
But ye believe not, because ye are not of my sheep, 26  
. . . . . I said unto you. . . . . my voice, . . . . .<sup>27</sup>  
The Father, which gave me, is greater than all; and 29  
there is no man who snatcheth them out of the  
Father's hand. I and my Father are one. When he <sup>30</sup>  
had said these things, they took up stones to stone  
him. Jesus said unto them, Many works of the <sup>31</sup>  
Father I have shewed you; for which of these works  
are ye stoning me? The Jews say unto him, Not for <sup>32</sup>  
a good work do we stone thee, but because whilst thou

34 art . . . . a man, thou makest . . . . God. Jesus  
to said unto them, Is it not . . . . written . . . .  
36 gods? . . . whom the Father hath sanctified, and  
sent into the world, ye say, Thou blasphemest;  
37 because I said, the Son of God? And if I do not  
38 . . . believe me not. But if I do, even if ye believe  
to  
41 me not, . . . . spake . . . .  
42 And many . . . . in him.

11 And there was . . . of Beth . . . the brother  
<sup>1</sup> to . . . and of Martha . . . is not . . . Son of . . .  
5 Lazar. And when he heard that Lazar was sick,  
<sup>6</sup> he stayed in his place two days. And he said to his  
8 disciples, Come, let us go to Judæa. His disciples  
say unto him, Our Master, behold, the Jews have  
been seeking to stone thee; and goest thou thither  
9 again? Jesus said unto them, Are there not twelve  
hours in the day? He who walketh in the day . . .  
stumbleth not, because he seeth the light of this world.  
10 But he who walketh in the night stumbleth, because  
11 the light is not in him. And when he had said  
these things, he said unto them, Lazar, our friend, is  
12 sleeping; but I go, that I may wake him.<sup>1</sup> They say <sup>1</sup> Bezae.  
unto him, Our Lord, if he is sleeping, he will be  
13 healed.<sup>2</sup> But Jesus had said to them concerning <sup>2</sup> Bezae.  
Lazar that he was dead: and they were thinking  
14 that he had spoken about sleep. Jesus said again  
15 to them plainly, Lazar is dead. And I am glad for  
your sakes, that ye may believe, that I was not there;  
16 but come, let us go to him. Thomas<sup>3</sup> said to his <sup>3</sup> Or, "the  
fellow-disciples, Come, let us go also, let us die  
17 with him. And when Jesus came to Bethany,<sup>4</sup> <sup>4</sup> Bezae.  
he found that they had buried Lazar four days  
18 before. Now Bethany was distant from Jerusalem

<sup>4</sup> Bezae. fifteen<sup>1</sup> stadia. . . . And many . . . . came out to 19 Bethany to console Martha and Mary. And when 20 Martha heard that Jesus was coming, she went out to meet him: and Mary returned home. And 21 Martha said unto him, If thou hadst been here, my brother had not died. But even now<sup>2</sup> I know, that 22 what thou shalt ask, God will give it thee. Jesus 23 . . . . unto her, Thy brother . . . . Martha . . . . 24 that in the resurrection . . . . at the last day. Jesus 25 . . . . I am the resurrection, and whosoever believeth in me, even if were dead, he shall live: and whoso- 26 ever liveth and believeth in me shall never die.

Believest thou these things? Martha saith unto 27 him, Yea, Lord: I believe that thou art the Christ, the Son of God, which shall come into the world.

<sup>3</sup> Bezae. And when she had said these things,<sup>3</sup> she went 28 silently, and called Mary, and said unto her, Our Master is come, and calleth thee. And when Mary 29 heard, she sprang up, and went to him eagerly. And Jesus had not until now entered into the town, 30 but was in that place where Martha met him. Also 31 those who had consoled Mary, when they saw that she was thus amazed and had gone out, followed her. They supposed that she was going to the grave to weep.

And when she, Mary, reached Jesus, she fell at his 32 feet, and said unto him, If thou hadst been here, Lord, my brother had not died. And when Jesus 33 saw her weeping, and saw the Jews who were with her weeping, he was troubled in his soul, and was dis-

<sup>4</sup> 'disturbed' or 'angry.' turbed<sup>4</sup> in his spirit, and said, Where have ye laid 34 him? They say unto him, Our Lord, come, see.

And the tears of Jesus were coming. And when <sup>35</sup> the Jews saw, they were saying, Behold how

37 he loved him! And there were some of them who said, This man, who hath opened the eyes of him who was blind from his mother's womb, could he not have caused that this man should not have  
38 died? But Jesus, being troubled in himself, came to the grave. And the grave was hollowed out like  
39 a cave, and the door was covered by a stone. Jesus said, Take ye away this stone. Martha saith unto him, Lord Why are they lifting away the stone?  
40 Behold, he stinketh, for he hath been four days. He said unto her, I said unto thee, that, if thou wouldest  
41 believe, thou shouldest see the glory of God. Then those men who were standing, came near, and raised the stone. But he lifted up his eyes to heaven, and said, Father, I thank thee that thou hast heard me.  
42 And I know that thou hearest me always: but because of this crowd of people I say these things,  
43 that they may believe that thou hast sent me. And when he had said these things,<sup>1</sup> he cried with a loud  
44 voice, and said, Lazar, come forth, come out. And in that hour that dead man came forth, bound hand and foot with graveclothes: and his face was bound with a linen napkin. Then said our Lord,  
45 Loose him, and let him go. And many Jews which came to Jesus because of Mary, believed in Jesus  
46 from that hour. And there were some of them who believed not, but went their ways to the Pharisees, and related to them what Jesus had done.  
47 Then the chief priests and the Pharisees assembled, and made a council, and they were saying, What shall we do? for this man doeth many miracles.  
48 And if we let him alone thus,<sup>2</sup> all men will believe on him: and the Romans will come, taking away

<sup>1</sup> Bezae.<sup>2</sup> Bezae.

our city and our nation. Now one of them, whose name was Caipha, their own high priest of that year, this same Caipha said unto them, Ye know nothing, nor con . . . . that it is expedient for us, that one man should die for all the nation, and that the whole nation perish not. But this word he spake not of his own mind: but because he was high priest, he prophesied, because Jesus was about to die for the nation; and not for the nation only, but also that the children of God who are scattered abroad should be gathered into one. Now from that day forth they took counsel together to kill him. But Jesus walked no more boldly in sight of the Jews but went his way to a country which was near to . . . . which is called Ephraim, and there he went about with his disciples.

And . . . . was nigh at hand: and many went up out of the country to Jerusalem to sanctify themselves. And they were seeking for Jesus, and saying one to another in the temple, Do ye suppose that perhaps he will not come to the feast? And the chief priests and the Pharisees commanded, that whosoever should see him, should come and shew it to them, that they might take him.

And six days before it was the unleavened bread, **12** Jesus came to the village of Bethany, to Lazarus, he

<sup>1</sup> MS. has 'he made,' but a slight change would give 'they made.' who had been dead, and was alive. And he<sup>1</sup> made him a supper there; and Lazarus was one of those seated at meat who were sitting with him; but Martha was cumbered with service. Now Mary took an alabaster box of a pound of ointment of pure<sup>2</sup> spikenard, of great price, and poured it on the head of Jesus while he sat at meat, and she

<sup>2</sup> Syriac keeps πιστικῆς.

3 anointed his feet, and wiped them with her hair: and all the house was filled with the odour of the oint-  
4 ment. And Juda Scariota, one of the disciples, he  
5 who should betray him, said, Why was not this oint-  
ment sold for three hundred pence, and given to the  
6 poor? Now Juda did not care for the poor, but  
because he was a thief, and the bag of the poor was  
7 with him.<sup>1</sup> When Jesus heard it, he said unto him,  
Let her alone: she is keeping it . . . . of my burial.<sup>2</sup>

9 And much people of the Jews knew that he was  
there: and they came there, not in order that they  
might see Jesus, but Lazar, whom he had raised from  
10 amongst the dead. And the chief priests consulted  
11 that they might kill Lazar also; for because of Lazar  
12 many believed on Jesus. And on the next day . . . he  
went out, and came to the Mount of Olives . . . . and  
those great multitudes . . . . to the feast, when they  
13 heard that Jesus was coming to Jerusalem, they took  
branches of palm-trees, and went forth to meet him,  
and they were crying and saying . . . . who cometh  
14 in the name of the Lord, the King of Israel. But  
Jesus . . . on . . . that is written by Zakaria the pro-  
15 phet. Fear not, daughter of Sion: behold, thy King  
cometh unto thee, and he is riding on a foal the son  
16 of an ass. These things his disciples knew not from  
the first: but when our Lord received his glory, they  
remembered that these things were written concerning  
17 him. . . . . that was with him related how he  
had called Lazar from the grave, and raised him up  
18. . . . that they heard . . . done . . . The Pharisees  
19. . . . saying . . . See ye that ye prevail nothing?  
behold, all the world is gone after him.

<sup>1</sup> Or, 'he  
had the  
bag of the  
poor.'

<sup>2</sup> v. 8 is  
omitted.

.... done .... on him: .... that .... 37  
of Isaia the prophet might be fulfilled; he had said 38  
.... our report? .... to whom .... said .... 39  
their eyes, that they should not see .... 40  
.... and should hear .... prophet .... 41  
said .... and his glory, .... and spake ....  
But .... believed in Jesus; .... because of the 42

42 Pharisees . . . . confess him, . . . . should dismiss  
43 them . . . . the glory<sup>1</sup> of man . . . . more than <sup>1 R.V.  
Bezae.</sup>  
44 . . . . But . . . .  
47 my words, . . . . him . . . . for I came not to  
48 judge the world, but to save the world. Whoso . . r  
. . . . me, and receiveth not my words, hath . . . .  
49 him: . . . . with him, . . . . in the last day. For  
I have not spoken my own words; but the Father  
which sent me, he hath commanded me what I  
50 should say, and what I should speak. And I know  
that his commandments are life everlasting: and  
what I speak, as he hath commanded me, so I speak.

**13** Now before the unleavened bread, Jesus knew  
that his hour was come that he should depart out of  
this world unto his Father, loving his own which are  
2 in this world, he loved them unto the end. And  
there was a supper, and Satan had put into the heart  
of Juda, son of Simon Scariota, so that he might  
3 betray him. And because Jesus knew that the  
Father had given all things into his hands, and he  
knew that he was come from God, and went to God;  
4 he rose, and laid aside his garments; and took  
5 a towel, and cast it about his loins. And he took  
water, and poured it into a wash-basin, and began to  
wash the feet of his disciples, and to wipe them with  
6 the towel which he had cast about his loins. And  
when he came to Simon Cepha, Simon said unto  
7 him, Lord, dost thou wash my feet? Jesus said unto  
him, What I do unto thee thou knowest not; but  
8 after a while thou shalt know. Simon said unto him,  
Thou shalt never wash my feet. Jesus said unto  
him, Except I wash thee, thou hast no part with me.  
9 Simon saith unto him, Then, Lord, thou shalt wash

not my feet only, but also my hands and my head. <sup>9</sup> Jesus saith to him, He that is bathed needeth not <sup>10</sup> save to wash his feet only, because he is clean every whit: and ye also are clean, but not all of you. For <sup>11</sup> he knew who was betraying him; therefore he said this word. Now when he had washed their feet, he <sup>12</sup> took his garment, and sat down. He said unto them, Know ye what I have done to you? Behold, ye call <sup>13</sup> me Our Master and Our Lord: and ye say well; for so I am. And if I, your Master and your Lord, <sup>14</sup> have washed your feet; how much is it fitting that ye also should wash one another's feet? But I have <sup>15</sup> shewed you this example, that as I have done to you, ye should do.<sup>1</sup>

<sup>1</sup> Bezae.

Verily, verily, I say unto you, There is no servant <sup>16</sup> who is greater than his lord; and no messenger<sup>2</sup> greater than he who hath sent him. If ye know <sup>17</sup> and do these things, blessed are ye. I speak not of <sup>18</sup> every man: because I know those whom I have chosen: but in order that the scripture may be fulfilled which saith, He that eateth bread with me hath lifted up his heel against me. . . . . I tell you <sup>19</sup> before it come to pass, that when it is come to pass, ye may know that I am he. Verily I say unto you, <sup>20</sup> He that receiveth whomsoever I send receiveth me; and he that . . . . me . . . . he receiveth. And <sup>21</sup> when Jesus had said these things, he was troubled in his spirit, and testified, and said, Verily I say unto you, that one of you shall betray me. Then his dis- <sup>22</sup>ciples looked one on another, wondering of whom he thus spake. Then one of his disciples said . . . . <sup>23</sup> who . . . . who was leaning . . . . Simon Cepha <sup>24</sup> beckoned to him, that he should ask about whom

<sup>2</sup> Or,  
'apostle.'

25. . . . the disciple . . . . on . . . . unto him . . . .  
26 he who dips . . . . the bread I shall give unto him.  
27 And Jesus dipped the bread, and gave it to Juda,  
the son of Simon Scariota. And after the bread Satan  
had entered into him. . . . Jesus . . . unto him, That  
28 thou doest, do quickly. And . . . . not . . . .  
29 they supposed . . . . Juda had the bag,<sup>1</sup> that <sup>1</sup> Or, 'the  
he had commanded him what he should buy for  
the feast, and what he should give to the poor.  
30 Then when Juda had risen and received the bread,  
31 he went out, and the time was night. And when he  
was gone out, Jesus said, Behold, henceforth is the  
Son of man glorified, and God is glorified in him.  
32 And God who glorifies him in himself, shall straight-  
33 way glorify him. Children, yet a little while I am  
with you. And ye shall seek me: as I said unto the  
Jews, that whither I go, they cannot come; and behold,  
34 I say unto you also. But now a new commandment  
I give unto you, That ye love one another; as I have  
35 loved you. For by this shall all men know that ye  
are my disciples, if there be love in you one to  
36 another. Simon Cepha said unto him, Lord, whither  
goest thou? He said unto him, Whither I go thou  
canst not come now; but afterwards thou shalt follow  
37 me. Simon said unto him, Why cannot I follow thee?  
38 I will lay down my life now for thy sake. Jesus said  
unto him, Wilt thou lay down my life for my sake?  
Verily I say unto thee, Before the cock has yet  
crowed twice, thou shall deny me thrice.

**14** Jesus said, Let not your heart be troubled: believe  
2 in God, and in me ye are believing. There are many  
mansions in the house of my Father, and if it were not  
so, I would have told you that I go to prepare a place

for you. And if I go and prepare for you, I will 3  
 come again, and lead you unto myself; that where I  
 am, there ye may be also. And whither I go ye 4  
 know, and the way ye know. Thoma said unto him, 5  
 Lord, we know not whither thou goest; how can  
 we know the way, what it is? Jesus said unto 6  
 him, I, I am the way, and the truth, and the life:  
 no man cometh unto my Father, but by me. If 7  
 . . . . me, ye would have known my Father also: and  
 from henceforth ye know him, and have seen him.  
 Philip said unto him, Our Lord, shew us the Father, 8  
 and it sufficeth us. Jesus said unto him, All the 9  
 long . . . . with you, and not . . . . he who hath  
 seen me . . . . my Father; . . . . and how . . . .

<sup>1</sup> v. 11 is  
 wanting,  
 with part  
 of v. 10.

thou, shew us the F . . . Believe ye . . . that I am 10  
 in the Father, . . . . and my Father in me<sup>1</sup>? Verily 12  
 I say . . . . he that believeth . . . . these works  
 . . . . that I do, he . . . . and greater than . . . .

that the Father may be glorified in his Son . . . . 13

<sup>2</sup> v. 14 is  
 omitted.

<sup>2</sup>If ye love me, keep my commandments. And I <sup>15</sup>  
 will pray my Father, and he shall give you . . . .

<sup>3</sup> Syriac—  
 "Paraclete."

Comforter,<sup>3</sup> . . . with you for ever; . . . truth; whom 17  
 the world . . . receive him, . . . has seen him  
 . . . . neither known him; but ye know him, who  
 dwelleth with you . . . and shall be [in] you. And 18  
 I will not leave you orphans: but I will come unto  
 you. Yet a little while, and the world seeth me 19  
 not; and ye shall see me: and I am living, and ye  
 shall live also. And in these days ye shall know that 20  
 I am in my Father, and ye in me, and I in you. He 21  
 that hath my commandments, and keepeth them, he it  
 is that loveth me: and he that loveth me, he also shall  
 be loved of my Father, and I also will love him, and

22 will manifest myself to him. Thoma saith unto him, Our Lord, how is it that thou wilt manifest thyself unto us, and dost not manifest thyself unto 23 the world ? Jesus said unto him, He who loveth me will keep my word: and my Father will love him, and we come unto him, and will make abode 24 with him. He who loveth me not, keepeth not my words: and the word . . . . and that word is<sup>1</sup> not <sup>1 Or, 'waa.'</sup> mine, but his that sent me. These things have I 26 spoken unto you, whilst I am present with you. But that Spirit, the Comforter,<sup>2</sup> whom my Father will <sup>2 Syriac—  
'Paraclete.'</sup> send unto you in my name, he shall teach you all things, and he shall remind you of all that I have 27 said. Peace I leave with you, my own peace I give unto you: not as . . . . I give . . . . be troubled, 28 . . . . and I come . . . . my Father who is greater than I. And now . . . . you, when it is not yet come to pass, that when it is come to pass, ye might 30 believe. Henceforth I will not talk with you: for the prince of the world cometh, and bath nothing in me. 31 But that the world may know that I love my Father; as my Father commanded me, even so I do. Arise, let us go hence.

15 I am the vine of truth, and my Father is the 2 husbandman. Every vine . . . . not fruit . . . . to 4 that beareth . . . . much . . . . so also . . . . ye 5 can do nothing, without me. I am the vine, and ye are the branches: He that is in me, and 6 I in him, . . . . ye can do no . . . . out as a to branch which is withered, and is cast out; and they 10 gather it, and throw it . . . . in my love; even as I have kept my Father's commandments, and abide 11 in his love. These things have I spoken unto you,

12

..... I call you ..... because the servant<sup>15</sup>  
 knoweth not what his lord doeth: but I have called  
 you friends; because all that I have heard from<sup>1</sup> my  
 Father ..... you. And ye have not chosen me,<sup>16</sup>  
 but I have chosen you, and ordained you, that ye  
 should go and bring forth ..... and your fruit .....  
 that when ye shall ask anything of my Father in my  
 name, he may give it you. But this I command you,<sup>17</sup>  
 that ye be loving one another. And if the world<sup>18</sup>  
 ..... know ..... me before you. .... the world,<sup>19</sup>  
 the world ..... its own: .... not .....  
 the world ..... and I have chosen you out of the  
 world, therefore the world hateth you. And re-<sup>20</sup>  
 member that I said unto you, The servant is not  
 greater than his lord. If they have persecuted me,  
 they will also persecute you; and if they have heard  
 and kept my word, they will keep yours also. All<sup>21</sup>  
 these things will they do unto you for my own name's  
 sake, because they know not him that sent me. And<sup>22</sup>  
 if I had not come and spoken unto them, they had not  
 had sins: but now they have no excuse for their sins.  
 Because that whoso hateth me hateth my Father also.<sup>23</sup>

<sup>2</sup> Syriac—  
 'eyes.'

And if I had not done in their presence<sup>2</sup> the works<sup>24</sup>  
 which none other man did, they had not had ... now  
 ... both seen and hated ... also. But ... word ...<sup>25</sup>  
 in their law ... when ... Comforter<sup>3</sup> ... unto you<sup>26</sup>  
 from my Father, ... from before ... with me ...<sup>27</sup>

But ..... have I spoken unto you, that ye<sup>16</sup>  
 should not be offended. For they shall put you out<sup>2</sup>  
 of their synagogues: and the hour cometh, that whoso  
 killeth you will think that he serveth God.<sup>4</sup> These<sup>4</sup>  
 things have I spoken with you, that when the hour

<sup>4</sup> v. 3 is  
 omitted.

4 shall come, ye may remember that I told you these things, which I told you not from the beginning,  
5 because I was with you. But now that I go to him that sent me, none of you asketh me, Whither goest  
6 thou? For because I have said these things unto you, sorrow hath come and hath filled your hearts.  
7 But I tell you the truth; It is expedient for you that I go away: because if I go not away, the Comforter<sup>1</sup> Syriac—  
'Paraclete.'

will not come unto you; but when I have gone, I will  
8 send the Comforter unto you. But when he is come, he will reprove the world for its sins, and about its<sup>2</sup> right- 2 Or, 'his.'

9 eousness, and about judgment: and about sins, that  
10 they have not believed on me; but about righteousness,  
11 because I go to my Father, . . . ye see me . . . about  
13 judgment, . . . will guide you . . . truth: because  
to . . . of . . . mind; but all . . . he heareth . . . my  
16 Father. And his disciples say to each other, What is  
17 this that he saith, . . . A little while . . . and ye shall  
not see me: and again a little while, and ye shall  
see me: and that he said, I go my way to my  
18 Father? What then is this little while that he said?  
19 . . . Jesus knew what . . . were . . . to ask  
him; he said unto them, . . . Do ye seek for this  
that I said unto you, . . . and ye shall not see me: . . .  
20 a little while and ye shall see me? Verily, verily,  
I say unto you, That ye shall weep, and wail, and  
sigh, and the world shall rejoice: ye shall be anxious,  
21 but your sorrow shall become<sup>3</sup> joy. A woman<sup>3</sup> Bezae.  
to who is in travail is sorrowful, because . . . . .  
22 say . . . . anything of my Father in my name  
24 . . . . Hitherto ye have asked . . . that . . . may  
25 be fulfilled . . . cometh . . . in proverbs . . . .  
I shall shew you concerning my Father . . . . .

ye shall ask in my name . . . . . 26  
 . . . . . God . . . . . into the world: 28  
 unto . . . . His disciples said unto him, . . . now 29  
 speakest thou, . . . and . . . proverb. Now we know<sup>1</sup> 30  
 that thou . . . all . . . and . . . not . . . we believe  
 that thou art sent . . . from God. Jesus said unto 31  
 them, Behold, now ye believe in me. Behold, 32  
<sup>2</sup> Bezae.  
 the hour cometh, and<sup>2</sup> is come, that ye shall be  
 scattered, every man to his place, and shall leave me  
 alone: and I am not alone, because the Father is  
 with me. These things I have spoken unto you, that 33  
 in me ye might have peace: and in the world ye  
 shall have tribulation: but fear not, for I have over-  
 come the world.

And when Jesus had said these things, he lifted 17  
 up his eyes to heaven, and said, My Father, the hour  
 is come; glorify thy Son, that thy Son may glorify 2  
 thee: as thou hast given him power over all flesh, that  
 to every one whom thou hast given him, he should give 3  
 eternal life. This is life eternal, that they should know 3  
 thee, that thou art the only . . . God, and him whom  
 thou hast sent, Jesus, the Christ. I have glorified thee 4  
 on the earth: and the work which thou gavest me to  
 do I have finished. And now also give me the glory, 5  
 my Father, from beside thyself, from that which thou  
 gavest me when the world was not yet. And I have 6  
 manifested thy name unto the men which thou gavest  
 me out of the world; for thine they were, and thou  
 gavest them me; and they have kept thy word. 7  
<sup>3</sup> Or, 'L'  
 And now they<sup>3</sup> have known that all which thou hast  
 given me is from thee. . . . . For the words which 8  
 . . . . I have given . . . . received . . . . and have  
 known surely . . . . but for them which thou hast 9

10 given me; for they are thine. And all that is mine is thine, and thine is mine; and I am glorified in them.  
11 And henceforth I am not in the world, and these are in the world, and I come to thee. O my holy  
12 Father, take, keep them in thy name.<sup>1</sup> While I was <sup>1</sup>The last clause of v. 11 is omitted.  
with them in the world, I kept them . . . . . of them . . . . except the son of perdition; that . . . .  
13 is written might be fulfilled. Now . . . . . and  
14 these . . . . in the world, . . . . . not . . . .  
15 of the world. I pray thee . . . . them . . . .  
16 . . . . of the world, . . . . . not . . . . .  
17 Sanctify . . . . . thy . . . . is truth.  
18 . . . . . hast sent . . . . .  
19 . . . . their sakes . . . . myself, . . . . through the  
20 truth. . . . for . . . I pray . . . but also for . . .  
21 them which shall b . . . . through their word; that they all may be one, as thou . . . . that the world  
22 may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they  
23 may be one, even as we are one: I shall be with them, and thou with me, that they may become perfect in one; that the world may know that thou hast sent me, and hast loved them, even as, Father,  
24 thou hast loved me. And what thou hast given me, I will that where I am, these may also be with me; that they may behold the glory which thou hast given me; and that thou hast loved me before the world  
25 was, O my righteous Father. And the world hath not known thee: but I have known thee, and those have  
26 known that thou hast sent me. And I have made known unto them thy name, and will make it known<sup>2</sup>: so that the love wherewith thou hast loved <sup>2</sup>R.V. Bezae  
me may be in them, and I also may be in them.

These things spake Jesus, and went forth with his **18** disciples over the brook Kedron, [to] the mountain, the place where there was a garden, and he entered there, he and his disciples. But Juda, the betrayer, **2** knew that place: for many times Jesus came there together with his disciples. But Juda, the betrayer, **3** brought with him a band, and some of the chief priests and Pharisees, and officers, and a crowd of people carrying lanterns and lamps, and he came thither. And when Jesus saw all that came against<sup>1</sup> **4** him, he went forth, saying unto them, What seek ye? They say unto him, Jesus of Nazareth. He **5** saith unto them, I am he. But Juda also stood with them. And as Jesus said these things, I am he, **6** they went backward, and fell to the ground. And **7** Jesus said to them again, Whom seek ye? They say unto him, Jesus of Nazareth. He said unto them, I **8** have told you that I am he: if ye seek me, let [these] go their way: that the word might be fulfilled which **9** he spake, Of them which thou gavest me have I lost none. Then Simon Cepha drew a sword, and smote **10** the high priest's servant, and took off his right ear; and the name of the man was Malchus. And Jesus **11** said unto Cepha, Put back the sword . . . . into its place: the cup which my Father hath given me, shall I not drink it? And the band and the chiliarch **12** and the officers of the Jews bound him, and brought **13** him first to Hannan, the father-in-law of Caiapha, which was the high priest of that year. Now **24** Hannan sent him bound unto Caiapha . . . . . counsel to the Jews, . . . . . that one man **14** should die for the people. **2**But Simon Cepha and **15** one of the disciples, who was known to the high

<sup>1</sup> Bezae.

<sup>2</sup> The scribe has evidently omitted a line here—followed Jesus, and so did another disciple.'

priest, because of this he went with Jesus into the palace.

19 Then the high priest asked Jesus about his disciples, who they were, and about his doctrine, what 20 it was. Jesus said unto him, I spake openly with the world; and at all times I taught in the synagogue, and in the temple, and where all the Jews are assembled; and in secret have I said nothing. 21 But now why dost thou ask me? Ask them which heard me, what I have spoken with them: behold, 22 they know what I have spoken. When he had thus spoken, one of the officers which stood by struck Jesus on the cheek, and said unto him, Dost thou thus give 23 an answer to the high priest? Jesus said unto him, I have spoken well: why smitest thou me?

16 But Simon Cepha was standing without at the [door]. And the disciple, which was known unto the high priest, went out, and spoke to the 17 keeper of the door, and brought in Simon. When . . . . the handmaid of the door-keeper saw him, . . . . she said to him, Art thou not also one of this man's disciples? He saith unto her, . . . . not.

18 Now there was there . . . . and the officers, and they had laid for themselves a fire in the court to warm themselves, for it was freezing. Now Simon also was standing with them, and warming himself.

25 . . . these people . . . Art not thou also . . . of his disciples? But he denied it, and said, I am not.

26 And one of the servants of the high priest answered (being his kinsman whose . . . . Simon had cut off), . . . . to Simon . . . . I . . . . in the garden with 27 him? And again he denied . . . . that not . . . . the cock . . . .

.... led they Jesus from Caiaphas .... to 28  
 \* Or, 'præ-torium.' the hall of judgment,<sup>1</sup> to deliver him to the governor: but they went not into the judgment-hall, that they should not be defiled whilst they were eating the unleavened bread. And Pilate went out unto them, <sup>29</sup> and said unto them, What accusation have you against this man? They answered, and said, If he <sup>30</sup> were not a malefactor, we would not even have delivered him up unto thee. Pilate said unto them, <sup>31</sup> Then take him, and judge him according to law. The Jews said unto him, We have no power to put .... to death:

[xviii. 32 to xix. 39 are lost.]

.... the body of Jesus, wrapped it in linen <sup>19</sup> clothes with the aromatic ointment, as was the law of <sup>40</sup> the Jews that they should be buried. And there <sup>41</sup> was a garden in that place, and in the garden was a sepulchre, in which no man had been buried. And <sup>42</sup> with haste they laid him there .... sabbath .... for it was near to the place ....

.... the first day of the week, while it was <sup>20</sup> yet dark in the early morning, .... Mary Magdalene to the sepulchre, and saw that the stone was rolled away, and lifted from the mouth of the sepulchre. And she ran, she came to Simon Cepha, <sup>2</sup> and to that disciple whom Jesus loved, and saith unto them, They have taken away our Lord out of the sepulchre, and I know not where they have borne him. And the two went forth to go to the sepulchre, <sup>3</sup> and they were running: .... disciple .... Simon, <sup>4</sup> and came .... and stooped down, .... they when <sup>5</sup> .... to the sepulchre .... reached .... and <sup>6</sup>

7 saw the linen clothes, and the napkin that was rolled  
8 up together and placed apart. And then went in also  
that disciple to the grave, and they saw and believed.  
9 Because that until now they did not know from the  
10 scriptures that he was to rise from among the dead. But  
when the disciples saw these things, they went their  
11 way. But Mary was standing by the grave and weeping:  
12 and while she was weeping, she looked at the sepulchre,  
and saw there two angels in white garments, sitting  
one at the pillows of the place in which Jesus had been  
13 lying, and one at the [place of the] feet. Those angels  
say unto her, Woman, why weepest thou ? and whom  
seekest thou ? She saith unto them, Because they have  
lifted away my Lord, and I know not where they  
14 have laid him. And when she had said these things,  
she turned herself back, and saw Jesus standing, and  
15 knew not that he was Jesus. But he said unto her,  
Woman, why weepest thou ? and whom seekest thou ?  
And she supposed that he was the gardener. She  
said unto him, Sir, if thou hast taken him away, tell  
me where thou hast laid him. I will go and take  
16 him away. Then Jesus saith unto her, Mary. And  
she understood him, and answered, saying unto him,  
Rabbuli.<sup>1</sup> And she ran towards him that she might  
17 touch him. But he said unto her, Touch me not;  
for I am not yet ascended to my Father: but go  
unto my brethren, and say unto them, Behold, I  
ascend unto my Father, and your Father, and to  
18 my God, and your God. And Mary came and  
told the disciples that she had seen our Lord, and  
the things he had revealed to her she told unto  
them.<sup>2</sup>

19 And on the same day, which was the first of

<sup>1</sup> Or, 'my master.'

<sup>2</sup> Bezae.

the week, in the place where the disciples were, and 19  
the doors were shut for fear of the Jews, came Jesus,  
and stood amongst them, and saith unto them, Peace  
be with you. And when he had so said, he shewed 20  
them his hands and his side. And when the disciples 21  
saw him, they were glad. Again he said unto them,  
Peace be with you: even as my Father hath sent  
me, send I you. And when he had said these things, 22  
he breathed in their faces, and said unto them, Re-  
ceive ye the Holy Ghost: whose soever sins ye remit, 23  
they are remitted unto him; and whose ye retain  
against him, they<sup>1</sup> are retained.

<sup>1</sup> Cod., 'he is  
retained.'

But Thoma, one of the twelve, was not there 24  
with the others when Jesus came unto them. They 25  
say unto him, Our Lord is come, and we have seen  
him. He saith to them, Except I shall see his hands,  
and the place of those nails, and shall stretch forth  
my finger into the places, and shall stretch forth my  
hand into his side, I will not believe.

And after eight days, on the next first [day] of the 26  
week, the disciples were assembled together in the  
house, and Thoma with them: and the doors were  
shut. Jesus came and stood amongst them, and said  
unto them, Peace be with you. Then he said to 27  
Thoma, Reach hither thy finger, and see my hands;  
and put thy hand on my side: and be not faithless.  
Thoma said unto him, My Lord and my God. Jesus <sup>28</sup>  
saith unto him, Now that thou hast seen me, thou  
hast believed in me: blessed are they that have not  
seen, and have believed in me.

And many [other] signs did Jesus shew to his 30  
disciples, which are not written in this book: but 31  
these that are written, are that ye may believe that

31 Jesus is the Christ, the Son of God; that ye may believe in him, and may live by his name.

21 After these things Jesus appeared to his disciples at the lake of Tiberias; and appeared to them on this wise. When they were assembled all together, Simon Cepha, and Thoma, and Nathanael, he who was of Catana of Galilee, and the sons of Zebedee, and two others of the disciples, 3 Simon saith unto them, I go a-fishing. They say unto him, We also go with thee. And they went up, and sat in the boat; and on that night they caught 4 nothing. And when the day was breaking,<sup>1</sup> Jesus<sup>1 R.V.</sup> came and stood on the shore of the lake: and his 5 disciples understood not that it was he. He said unto them, Children, have ye aught to eat?<sup>2</sup> They<sup>2 R.V.  
Bezae.</sup> 6 say unto him, No. He said unto them, Cast your net on the right side of the ship, and ye shall find. And when they had cast as he had said unto them, they sought to pull the net into the ship, and they could not for the weight of many fishes which it 7 held. Then said the disciple whom Jesus loved unto Simon, This is our Lord. So when Simon heard that it was our Lord, he took his coat, and girt it about his loins, and cast himself into the lake, and was swimming, and came, for they were not far from the 8 land. But the rest of the disciples were coming in 9 the boat, dragging the net; and as they went up on the dry land, they found before Jesus live coals of fire, 10 and fish lying thereon, and bread also laid. Jesus saith unto them, Bring ye of those fish which ye 11 have now caught. And Simon went up, and drew the net to the dry land quite full: and they found in it great fishes, a hundred and fifty and three: and

<sup>1</sup> R. V.  
Bezae.<sup>2</sup> R. V.

with all this weight the net was not rent.<sup>1</sup> Jesus 12 saith unto them, Come and break your fast.<sup>2</sup> And none of the disciples durst ask him, Who he was. for they were believing that it was he. And Jesus 13 took the bread and the fish, and blessed them, and gave to them. This was the third time that Jesus 14 appeared to the disciples after he rose from the dead. And when they had eaten, Jesus saith to 15 Simon, Thou [art] Simon, son of Jonab, lovest thou me? He saith unto him, Yea, Lord. He saith unto him, Feed my lambs. Again Jesus saith to him, 16 Thou [art] Simon, son of Jonah, lovest thou me much? He saith unto him, Yea, Lord. He saith unto him, Feed my sheep. Again Jesus saith unto 17 him, Simon, son of Jonah, lovest thou me? Simon was grieved because three times Jesus spake thus unto him. Simon said unto him, Tbou knowest all things; thou knowest that I love thee. And he said, Feed my flock. Verily, I say, When 18 thou wast a young man, thou didst gird thy loins, and didst walk whither thou wouldest: and when thou shalt be old, thou shalt lift up thy hands, and another shall gird thy loins, and shall drive thee whither thou wouldest not. But this he said, by 19 what death Simon should g . . . God. And when he had said these things, he saith unto Simon, Follow me. Simon turned about, and saw that disciple whom 20 Jesus loved following him; he who had lain on Jesus' breast at supper, and had said to him, Lord, which is he that betrayeth thee? When Simon saw him follow- 21 ing him, he said unto him, And what of this man, Lord? Jesus saith unto him, If I will that this one tarry till 22 I come, what is that to thee? Follow thou me now.

23 And this saying went abroad among the brethren, that that disciple should not die: but Jesus had not said concerning him, that he should not die; but, If  
24 I will that he tarry till I come. This is the disciple which testified about these things, and wrote them: 25 and we know that his testimony is true. And Jesus did many other things, which, if they were written one by one, the world would not suffice for them.

Here endeth the Gospel of the *Mēpharrēshē* four books. Glory to God and to his Christ, and to his Holy Spirit. Let every one who reads and hears and keeps and does [it] pray for the sinner who wrote [it]. May God in his tender mercy forgive him his sins in both worlds. Amen and Amen.



## APPENDIX I.

*List of words and phrases in the “Textus Receptus”  
which are omitted in this Version without a full  
equivalent.*

### MATTHEW.

#### I.

6. ὁ βασιλεὺς before ἐγένυησε.      17. οὖν.  
18. Ἰησοῦ.      20. ἵδού.  
25. καὶ οὐκ ἐγίνωσκεν αὐτὴν, ἔως οὗ—αὐτῆς τὸν πρωτότοκον.

#### II.

8. ἀκριβῶς.      9. καὶ ἵδού.      10. σφόδρα.      13. ἵδού.  
19. ἵδού.      22. ἐπὶ τῆς Ἰουδαίας.      23. ὅπως.

#### III.

3. γὰρ—φωνὴ βοῶντος ἐν τῇ ἐρήμῳ—εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.  
9. δόξητε—ἐν ἑαυτοῖς.      10. οὖν—καλόν.  
16. Ἰησοῦς—εὐθὺς—αὐτῷ.      17. ἵδού.

#### IV.

2. ὑστερον.      7. Πάλιν.      9. πάντα.      11. ἵδού.  
12. ὁ Ἰησοῦς.      13. κατψήσεν—ἐν ὄροις.      16. μέγα.  
17. Μετανοεῖτε—γὰρ.  
18. τῆς Γαλιλαίας—τὸν λεγόμενον Πέτρον.  
21. τὸν τοῦ Ζεβεδαίου—τὸν ἀδελφὸν αὐτοῦ.      22. εὐθέως.  
24. καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν—κακῶς ἔχοντας—καὶ δαιμονιζομένους, καὶ σεληνιαζομένους, καὶ παραλυτικούς—ἡκολούθησαν αὐτῷ.

## V.

2. ἀνοίξας τὸ στόμα αὐτοῦ ἐδιδασκεν.  
 11. ρῆμα—ψευδόμενοι.      12. τοὺς πρὸ ὑμῶν.  
 13. δὲ—ἔτι.      19. οὖν.      27. τοῖς ἀρχαίοις.      28. ἥδη.  
 30. καὶ εἰ ἡ δεξιά σου χείρ σκανδαλίζει σε, ἔκκοψον αὐτὴν καὶ  
 βάλε ἀπὸ σοῦ συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν  
 σου, καὶ μὴ δλον τὸ σῶμά σου βληθῇ εἰς γέενναν.  
 31. δέ.      33. Πάλιν—τοῖς ἀρχαίοις—σου.      39. δεξιάν.  
 44. εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, ποιεῖτε τοὺς μισοῦντας  
 ὑμᾶς—έπιγρεαζόντων ὑμᾶς καὶ.  
 47. καὶ ἐὰν ἀσπάσῃσθε τοὺς ἀδελφοὺς ὑμῶν μόνον, τί περισσὸν  
 ποιεῖτε; οὐχὶ καὶ οἱ τελῶναι οὕτω ποιοῦσι;

## VI.

1. Πρόσεχετε—εἰ δὲ μῆγε.      2. οὖν.      4. σου.  
 5. καὶ ὅταν προσεύχῃ, οὐκ ἔσῃ ᾖσπερ οἱ ὑποκριταί, ὅτε  
 φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν  
 ἐστῶτες προσεύχεσθαι, ὅπως ἀν φανῶσι τοῖς ἀνθρώποις ἀμήν  
 λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν.  
 6. σου after ταμιεῖόν—σου after θύραν—ἐν τῷ φανερῷ.

## VIII.

5. Εἰσελθόντι δὲ τῷ Ἰησοῦν εἰς Καπερναούμ.      6. Κύριε.  
 7. ὁ Ἰησοῦς.      8. μόνον.      16. τὰ πνεύματα.  
 17. τοῦ προφήτου.      20. αὐτῷ.      21. Κύριε.  
 22. ὁ δὲ Ἰησοῦς.      24. ἴδού.      28. εἰς τὸ πέραν.  
 32. ἴδού—καὶ ἀπέθανον ἐν τοῖς ὕδαισιν.

## IX.

9. ὁ Ἰησοῦς.      12. Ἰησοῦς—αὐτοῖς.      14. αὐτῷ.  
 20. ὅπισθεν.      21. μόνον.      22. Ἰησοῦς—ἰδὼν αὐτὴν.  
 25. τὸ κοράσιον.      27. καὶ λέγοντες.  
 28. Ἰησοῦς.      32. ἴδού.  
 34. οἱ δὲ Φαρισαῖοι ἐλεγον, Ἐν τῷ ἀρχοντι τῶν ἀαιμονίων  
 ἐκβάλλει τὰ ἀαιμόνια.  
 35. ἐν τῷ λαῷ.      37. μὲν.

## X.

1. μαθητάς—πᾶσαν πεῖσον μαλακίαν.
2. ὁ λεγόμενος—ὁ ἀδελφὸς αὐτοῦ ἀφέτης Ἰωάννης.
3. καὶ Πεθαῖος ὁ ἐπικληθεὶς Θαδδαῖος.\*
6. μᾶλλον.      11. ἡ κώμην—ἐν αὐτῇ.      13. ἡ ἀξία.
19. πῶς ἡ.      24. οὐδὲ ἔσθιος ὑπὲρ τὸν κύριον αὐτοῦ.
32. οὖν—ἔμπροσθεν τῶν ἀνθρώπων.

## XI.

10. σου ἀφέτης οὐδόν.      17. καὶ λέγουσιν.

## XII.

36. περὶ αὐτοῦ.      38. ἀπεκρίθησαν.
45. μεθ' ἑαυτοῦ—έκείνου.
47. εἶπε δέ τις αὐτῷ, Ἰδού, ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἐστήκαστι, ζητοῦντές σοι λαλῆσαι.
49. Ἰδού.

## XIII.

1. ἀπὸ τῆς οἰκίας.      2. ὥστε.
5. διὰ τὸ μὴ ἔχειν βάθος γῆς.      9. ἀκούειν.
11. τῶν οὐρανῶν.      12. καὶ περισσευθήσεται.
15. καὶ ἐπιστρέψωσι, καὶ οἴσωμαι αὐτούς.      20. εὐθὺς.
25. αὐτοῦ.      26. τότε.      27. δὲ—οὖν.      28. δὲ—οὖν.
29. δὲ.      30. μου.      31. παρέθηκεν.
32. ὥστε—τοῦ οὐρανοῦ.      33. ἐλάλησεν αὐτοῖς.
35. ἀπὸ καταβολῆς κόσμου.      36. ὁ Ἰησοῦς—αὐτῷ.
39. ὁ δὲ ἐχθρός.      40. τούτου.      43. ὡς ὁ ἥλιος.
44. Πάλιν.      45. καλοὺς.      48. εἰς ἀγγεῖα.
51. λέγει αὐτοῖς ὁ Ἰησοῦς—Κύριε.      53. καὶ ἐγένετο.
55. τοῦ τέκτονος.

## XIV.

2. ἐνεργοῦσιν ἐν αὐτῷ.      6. ἐν τῷ μέσῳ.      7. ὅθεν.
12. προσελθόντες.      13. ὁ Ἰησοῦς.      35. ὅλην—έκείνην.

\* We have instead καὶ Ἰουδαῖος δ τοῦ Ἰακώβου.

## XV.

1. τῷ Ἰησοῦ. 8. εγγίζει μοι—τῷ στόματι αὐτῶν.  
 13. μου. 14. τυφλοὶ. 16. ὁ δὲ Ἰησοῦς. 22. αὐτῷ.  
 27. γάρ—ἀπὸ τῶν ψιχίων τῶν πιπτόντων.  
 28. ὁ Ἰησοῦς—αὐτῆς. 30. τοῦ Ἰησοῦ.  
 31. κυλλοὺς ὑγιεῖς. 33. αὐτῷ—τοσοῦτοι.

## XVI.

2. Ὁψίας γενομένης λέγετε, Εὐδία· πυρράξει γάρ ὁ οὐρανός.  
 3. καὶ πρῶτη, Σήμερον χειμών· πυρράξει γάρ στυγνάκων ὁ οὐρανός, ὑποκριταῖ, τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐδὲν αἰσθεῖτε;  
 6. Ὁράτε καὶ. 7. λέγοντες. 8. αὐτοῖς.  
 12. τοῦ ἄρτου.

## XVII.

12. οὗτω. 13. τοῦ Βαπτιστοῦ. 14. αὐτῷ αἵτε προσῆλθεν.  
 15. Κύριε. 19. τῷ Ἰησοῦ.  
 20. ὁ δὲ Ἰησοῦς—έντεῦθεν ἔκει.  
 21. τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται, εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.  
 26. ὁ Πέτρος. 27. ἔκεινον λαβών.

## XVIII.

1. τῷ Ἰησοῦ. 7. ἔκεινῳ—τῷ σκάνδαλον.  
 9. ὄφθαλμούς αἵτε δύο. 10. ἐν οὐρανοῖς.  
 11. ἥλθε γάρ ὁ νιὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός.  
 14. ἐμπροσθεν. 15. ὑπαγε καὶ—μόνου. 20. ἔκει.  
 22. ὁ Ἰησοῦς—λέγω σοι ἔως. 25. καὶ ἀποδοθῆναι.  
 26. σοι. 27. ὁ κύριος τοῦ δούλου ἔκεινον.  
 29. εἰς τοὺς πόδας αὐτοῦ—πάντα—σοι. 30. ἀπελθὼν.  
 31. σφόδρα. 34. πᾶν—αὐτῷ. 35. τὰ παραπτώματα αὐτῶν.

## XIX.

2. ἔκει. 3. αὐτῷ. 4. ἀπ' ἀρχῆς—αὐτούς.  
 5. καὶ εἶπεν. 7. οὖν—καὶ ἀπολύσαι αὐτήν.  
 9. καὶ ὁ ἀπολελυμένην γαμήσας μοιχάται. 15. ἔκειθεν.  
 16. ἴδού. 17. δὲ—οὐδεὶς—εἰ μὴ—ὁ Θεός.  
 27. Ἰδού. 29. ἡ πατέρα—ἡ γυναῖκα.

## XX.

1. γάρ. 2. τῶν ἐργατῶν. 4. οἱ δὲ ἀπῆλθον.  
 6. ἀργούς. 7. καὶ ὁ ἐὰν ἦ δίκαιον λήψεσθε.  
 8. τοῦ ἀμπελῶνος. 17. μαθητᾶς.  
**21. Εἰπέ.**  
**22. καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι—αὐτῷ.**  
**23. καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆσθε.**

## XXI.

- 23. ἐιδάσκοντι.** 25. οὖν.  
**28. καὶ προσελθὼν—σήμερον—μου.** 29. ὃ δὲ ἀποκριθεῖς.  
**30. προσελθὼν.** 32. οὐνεορε μετεμελήθητε.  
**34. αὐτοῦ alter καρποὺς.** 38. ἐν ἑαυτοῖς.  
**41. αὐτῷ alter ἀποέώσουσιν.** 43. αὐτῆς.  
**44. καὶ ὃ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλάσθηται, ἐφ' ὃν  
 δὲ ἐν πέσῃ, λικμήσει αὐτόν.**

## XXII.

4. τὸ ἀριστόν μου ἡτοίμασα, οἱ ταῦροί μου καὶ τὰ σιτιστὰ  
 τεθυμένα.  
**7. Ἀκούσας.** 9. διεξόδους.  
**17. εἰπὲ οὖν ἡμῖν.**  
**24. καὶ ἀναστήσει σπέρμα τῷ ἀστελφῷ αὐτοῦ.**  
**25. παρ' ἡμῖν—γαμήσας.** 34. ἐπὶ τὸ αὐτό. 35. νομικός.

## XXIII.

- 2. λέγων.** 3. οὖν—τηρεῖν, τηρεῖτε καὶ.  
**4. γάρ—καὶ δυσβάστακτα—τῷ δὲ δακτύλῳ αὐτῶν—θέλουσι.**  
**8. δὲ—γάρ—οἱ Χριστός.** 10. εἴς γάρ—ἐστιν.  
**13. Οὐαὶ δὲ ἡμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταὶ, ὅτε  
 κατεσθίετε τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευ-  
 χόμενοι· διὰ τοῦτο λήψεσθε περισσότερον κρίμα.**  
**14. κλείετε.** 17. γάρ. 19. μωροὶ καὶ—γάρ.  
**26. καὶ τῆς παροψίσος.**  
**27. οἵτινες ἔξωθεν μὲν φαίνονται ὥραῖοι.** 31. ἑαυτοῖς.

## XXIV.

2. ὁ δὲ Ἰησοῦς—οὐ.    3. αὐτῷ.    7. καὶ λοιμοὶ.    17. τι.  
26. οὖν.    31. αὐτῶν.    38. ἐν ταῖς ἡμέραις ταῖς—ἥς ἡμέρας.

## XXV.

4. αὐτῶν after ἀγγείοις.    8. ἡμᾶν.  
9. Ἀπεκριθῆσαν δὲ—μᾶλλον.    11. καὶ αἱ λοιπαὶ—κύριε.

## XXVI.

22. αὐτῷ.    23. ὁ δὲ ἀποκριθεὶς.  
24. ὁ νιὸς τοῦ ἀνθρώπου before παραδίδοται—ὁ ἀνθρωπὸς  
ἔκεινος.  
25. αὐτὸν.    28. γάρ.    29. τούτου—ἔκεινης.  
33. δὲ—αὐτῷ—καὶ.    36. ἔκει.    42. ἀπ' ἔμοῦ.  
46. ἰδού.    51. αὐτοῦ after μάχαιραν.    52. σου.  
53. ἄρτι—μου.    61. τοῦ Θεοῦ.    64. ὁ Ἰησοῦς—πλὴν.  
71. ἔκει.    73. δῆλόν σε ποιεῖ.

## XXVII.

2. Ποντὶῳ.    3. αὐτόν.    9. Ἱερεμίου.  
11. ὁ ἡγεμὼν before λέγων.    21. ἀπὸ τῶν δύο.  
22. οὖν—αὐτῷ.    23. ὁ δὲ ἡγεμὼν.    24. τοῦ δικαίου.  
27. δλην.    28. καὶ ἐκδύσαντες αὐτόν.  
33. ὃς ἔστι λεγόμενος κρανίον τόπος.  
35. ἵνα πληρωθῇ τὸ ρόβεν ὑπὸ τοῦ προφήτου Διεμερίσαντο τὰ  
ἱμάτια μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἴματισμόν μου ἔβαλον κλῆρον.  
37. Οὗτοί ἔστιν.  
46. τοῦτ' ἔστι, Θεέ μου, Θεέ μου, ἵνατι με ἐγκατέλιπες;  
51. ἰδού—εἰς δύο—ἔως κάτω.  
58. τότε—τὸ σῶμα after ἀποδοθῆναι.

## XXVIII.

2. προσελθὼν—ἀπὸ τῆς θύρας.    3. λευκὸν.  
4. καὶ ἐγένοντο.    5. δὲ.    6. γὺρος—οὐ Κύριος.  
7. ἀπὸ τῶν νεκρῶν.

## MARK.

## I.

13. ἐν τῇ ἐρήμῳ.    14. τῆς βασιλείας.    15. καὶ λέγων.  
 17. γενέσθαι.    19. ἐκεῖθεν.  
 21. καὶ εἰσπορεύονται εἰς Καπερναούμ—εὐθέως—εἰσελθὼν.  
 22. αὐτὸν.    24. Ἔα.    27. ὥστε συζητεῦν—Τί ἔστι τοῦτο;  
 28. εὐθὺς.    29. εὐθέως.    30. κατέκειτο.    31. τῆς χειρὸς.  
 32. ὄψις δὲ γενομένης—πρὸς αὐτὸν—καὶ τὸν δαιμονι-  
 ζομένους.  
 34. κακῶς ἔχοντας ποικίλαις νόσοις—τὰ δαιμόνια.  
 35. ἔννυχον—ἀναστὰς.    37. Ὁτι.    39. αὐτῶν.  
 42. καὶ εἰπόντος αὐτῷ—ἀπῆλθεν ἀπ' αὐτοῦ ἢ λέπρα.  
 43. εὐθέως ἐξέβαλεν αὐτόν.

## II.

22. ὁ νέος.    27. οὐχ ὁ ἀνθρωπὸς διὰ τὸ σάββατον.  
 28. καὶ.

## III.

5. ἡ χεὶρ αὐτοῦ.    6. κατ' αὐτοῦ.    7. ἡκολούθησαν αὐτῷ.  
 8. καὶ ἀπὸ τῆς Ἰδουμαίας—πλῆθος πολὺ.  
 11. ὅταν αὐτὸν ἐθεώρει.  
 17. τοῦ Ἰακώβου—ὅ ἐστιν Υἱὸι βροντῆς.    19. καὶ—αὐτόν.

## IV.

4. καὶ ἐγένετο—τοῦ οὐρανοῦ.  
 5. ὅπου οὐκ εἶχε γῆν πολλάχι—εὐθέως.    11. γνῶναι.  
 15. ὅπου σπείρεται ὁ λόγος.

## V.

2. εὐθέως—ἐκ τῶν μνημείων.  
 4. διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἀλύσεσι δεδέσθαι.  
 10. πολλά.    12. πάντες—λέγοντες.  
 13. εὐθέως ὁ Ἰησοῦς—κατὰ τὸν κρημνοῦ.    14. τοὺς χοίρους.  
 19. ὁ δὲ Ἰησοῦς.    21. ἐν τῷ, πλούτῳ πάλιν—καὶ ἦν—Καὶ ἰδού.  
 23. πολλά—ὅπως σωθῆ.

## VI.

10. καὶ ἐλεγεν αὐτοῖς.  
 11. ἀμιὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται Σοδόμοις ἡ Γομόρροις  
 ἐν ἡμέρῃ κρίσεως, ἵνα τῇ πόλει ἐκείνῃ.  
 14. ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ.      16. ἐκ νεκρῶν.  
 21. καὶ γενομένης ἡμέρας εὐκαιρού.      22. ὁ ἐὰν θέλῃς,  
 23. "Οτι ὁ ἐάν με αἴτησῃς, δώσω σοι.  
 25. μετὰ σπουδῆς—ἡτήσατο.      26. αὐτὴν ἀθετήσαι.  
 27. εὐθέως—ὁ βασιλεὺς—ἐπέταξεν.      28. τὴν κεφαλὴν αὐτοῦ.  
 31. ὑμεῖς αὐτοὶ—τόπον.  
 33. ὑπάγοντας οἱ ὄχλοι—ἐκεῖ, καὶ προῆλθον αὐτοὺς.  
 34. ὁ Ἰησοῦς—πολλά.      35. αὐτῷ.  
 36. καὶ κώμας—τί γάρ φάγωσιν οὐκ ἔχουσιν.  
 37. ὁ δὲ ἀποκριθεὶς.      38. καὶ γνόντες.  
 39. συμπόσια συμπόσια—χλωρῷ.      44. ὥσει.  
 48. καὶ περὶ τετάρτην φυλακὴν τῆς νυκτὸς.  
 49. καὶ ἐταράχθησαν.      51. λιαν ἐκ περισσοῦ—καὶ ἐθαύμαζον.  
 53. καὶ προσωριμίσθησαν.  
 55. ἐκείνην, ἥρξαντο—ὅπου ἤκουον ὅτι ἐκεῖ ἐστι.  
 56. αὐτῷ after ἥπτοντο.

## VII.

1. τίνεις τῶν.  
 2. τινὰς τῶν—κοιναῖς—τοῦτ' ἔστιν—ἔμεμψαντο.  
 3. πυγμῇ.      4. ἀλλα—καὶ χαλκίων καὶ κλινῶν.  
 6. δὲ ἀποκριθεὶς—τῶν ὑποκριτῶν.  
 8. Ἀφέντες γάρ τὴν ἐντολὴν τοῦ Θεοῦ, κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων, βαπτισμοὺς ξεστῶν καὶ ποτηρίων, καὶ ἀλλα παρόμοια τοιαῦτα πολλὰ ποιεῖτε.  
 9. καὶ ἐλεγεν αὐτοῖς.      11. ὁ ἐστι, δῶρον.      12. ἔτι.  
 13. ἡ παρεδῶκατε.      14. μοι.      18. δύναται.  
 19. εἰς τὸν ἀφερῶνα.      20. ἐλεγε δέ.      21. ἐσωθεν.  
 24. ἐκεῖθεν—καὶ Σιδῶνος.  
 25. γάρ—περὶ αὐτοῦ—τοὺς πόδας.      26. Ἐλληνίς—τῷ γένει.  
 27. γάρ.      28. ἀπεκρίθη καὶ—Ναὶ—ὑποκάτω τῆς τραπέζης.  
 34. ὁ ἐστι, “Διανοίχθητι.”

## VIII.

1. ὁ Ἰησοῦς.      10. εὐθέως.      12. αὐτοῦ.      19. ἐκλασα.  
 26. μηδὲ εἴπης τινὶ ἐν τῇ κώμῃ.      29. Ἀποκριθεὶς δὲ.  
 34. μοι.      35. ἐνεκεν ἐμοῦ.      38. γάρ.

## IX.

3. λίαν—οὐα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται λευκᾶναι.  
 4. τῷ Ἰησοῦ. 6. γάρ. 7. λέγοντα. 8. μεθ' ἑαυτῶν.  
 11. δεῖ. 12. μὲν. 16. τοὺς γραμματεῖς.  
 19. ἔως πότε περιβολαὶ ἀνέξομαι—πρός με.  
 23. δύνασαι—τῷ πιστεύοντι. 24. μετὰ δακρύων.  
 25. τῷ ἀκαθάρτῳ. 27. καὶ ἀνέστη. 34. ἐν τῇ ὁδῷ.  
 36. καὶ ἐναγκαλισάμενος αὐτό. 37. καὶ ὅς ἐὰν ἐμὲ ἀξέσηται.  
 38. ὃς οὐκ ἀκολουθεῖ ἡμῖν. 39. Ἰησοῦς—δύναμιν—ταχὺ.  
 44, 46. ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβένει.  
 46. εἰς τὸ πῦρ τὸ ἀσβεστον. 47. τοῦ πυρός. [νυται.  
 49. καὶ πᾶσα θυσία ἀλι ἀλισθήσεται.

## X.

1. πάλιν περιβολαὶ ἀνέβασκεν.  
 2. καὶ προσελθόντες οἱ Φαρισαῖοι.  
 7. καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ.  
 8. ὥστε. 11. ἐπ' αὐτήν.  
 16. καὶ ἐναγκαλισάμενος αὐτά. 19. μὴ ἀποστερήσῃς.  
 21. ἀνύρο. 25. εἰσελθεῖν. 26. λέγοντες 27. δὲ.  
 28. καὶ ἥρξατο. 29. ἡ γυναῖκα.  
 32. ἀκολουθοῦντες—πάλιν. 37. εἰς . . . εἰς.  
 38. ὃ ἐγὼ βαπτίζομαι. 39. μὲν.  
 42. ὃ δὲ Ἰησοῦς—δοκοῦντες—καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζοντιν αὐτῶν.  
 47. Ἰησοῦ. 52. ὃ δὲ Ἰησοῦς—τῷ Ἰησοῦ.

## XI.

1. αὐτοῖς. 3. Τί ποιεῖτε τοῦτο;—αὐτοῦ. 4. ἀμφόδον.  
 5. αὐτοῖς. 6. καὶ ἀφῆκαν αὐτούς. 7. τὸν πῶλον—αὐτῷ.  
 8. ἄλλοι δὲ στοιβάδας ἔκποτον ἐκ τῶν δένερων, καὶ ἐστρώνυνον  
 εἰς τὴν ὁδόν.  
 10. ἐν ὀνόματι Κυρίου—‘Οσαννά. 11. ὁ Ἰησοῦς.  
 13. ἐπ' αὐτήν—γάρ. 14. ὁ Ἰησοῦς.  
 15. ὁ Ἰησοῦς—κατέστρεψε. 17. αὐτοῖς. 21. ἵδε.  
 23. γάρ—αὐτῷ ὃ ἐν εἴπη. 24. αἰτεῖσθε.  
 26. εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς  
 ἀφήσει τὰ παραπτώματα ὑμῶν.  
 28. ἵνα ταῦτα ποιῆς; 31. πρὸς ἑαυτοὺς. 32. ὄντως.  
 33. καὶ ἀποκριθέντες—τῷ Ἰησοῦ.

## XII.

1. πάντοῖς.    2. παρὰ τῶν γεωργῶν.  
 4. καὶ πάλιν ἀπέστειλε πρὸς αὐτὸὺς ἄλλον δοῦλον κἀκεῖνον λιθοβολήσαντες ἐκεφαλάίωσαν, καὶ ἀπέστειλαν ἡτιμωμένον.  
 6. ἔτι οὖν—καὶ αὐτὸν—ἔσχατον.    9. οὖν.    10. ταύτην.  
 14. ἡ οὖν; δῶμεν.    16. Καὶ.    33. καὶ ἐξ ὅλης τῆς συνέσεως.  
 36. γάρ.    37. οὖν.    38. πάντοῖς.  
 44. ὅλον τὸν βίον αὐτῆς.

## XIII.

2. ἀποκριθεὶς—μεγάλας.    4. πάντα.  
 5. ἀποκριθεὶς—ῆρξατο.  
 9. Βλέπετε δὲ ὑμεῖς ἱαντούς—καὶ εἰς συναγωγὰς δαρήσεσθε.  
 11. μηδὲ μελετᾶτε.    14. τὸ ρῆθὲν ὑπὸ Δανιὴλ τοῦ προφήτου.  
 18. ἡ φυγὴ ὑμῶν.    20. κύριος.    23. ιδοὺ.  
 33. Βλέπετε—πότε—έστιν.

## XIV.

3. τὸ ἀλάβαστρον.    5. ἐπάνω.    7. εὖ.  
 8. ὃ εἶχεν αὐτῇ.    9. τοῦτο—λαληθήσεται.    10. αὐτοῖς.  
 19. Καὶ ἄλλος, Μή τι ἐγώ;    20. Ὁ δὲ ἀποκριθεὶς.  
 22. φάγετε.    23. πάντες.    27. ἐν τῇ νυκτὶ ταύτῃ.  
 31. ἐκ περισσοῦ.    33. μεθ' ἑαυτοῦ.  
 34. μείνατε ὅδε καὶ γρηγορεῖτε.    36. ὁ πατήρ.  
 41. τὸ λοιπὸν—ἀπέχει.    43. εὐθέως.    45. ἐλθὼν—ριαββι.  
 46. αὐτῶν.    63. χρείαν ἔχομεν μαρτύρων.  
 65. καὶ περικαλύπτειν τὸ πρόσωπον αὐτοῦ—αὐτῷ after λέγειν.  
 66. κάτω, ἔρχεται.    68. καὶ ἀλέκτωρ ἐφώνησε.  
 70. καὶ ἡ λαλία σου ὄμοιάζει.    71. ὁ δὲ ἦρξατο.  
 72. καὶ ἐπιβαλὼν.

## XV.

1. εὐθέως—τὸ συνέδριον.    4. ἐπηρώτησεν.    8. καθὼς ὡεὶ.  
 11. μᾶλλον.    21. παράγοντα.    22. τόπος.    23. πιεῖν.  
 24. τίς τι ἀργ.    26. ἐπιγεγραμμένη.  
 28. καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγουσα, Καὶ μετὰ ἀνόμων ἐλογίσθη.

29. καὶ οἱ παραπορευόμενοι.      33. ἐφ' ὅλην τὴν γῆν.  
 34. ὁ Ἰησοῦς—ὁ ἐστι μεθερμηνευόμενον, ὁ Θεός μου, ὁ Θεός μου, εἰς τί με ἐγκατέλιπες.  
 35. Ἰδού.      40. ἐν αἷς ἦν καὶ.  
 42. καὶ ἤδη ὁψίας γενομένης, ἐπεὶ ἦτι παρασκευή, ὁ ἐστι προ. . . .  
 44. πάλαι.      46. καὶ καθελὼν αὐτόν.

## XVI.

3. ἐκ τῆς θύρας.      4. ἦν γὰρ μέγας σφόδρα.  
 8. ἀπὸ τοῦ μνημείου.      εἶχε δὲ αὐτὰς τρόμος καὶ ἔκστασις.  
 Also *vñ*. 9—20.

## LUKE.

## I.

7. αὐτῶν.      9. τοῦ Κυρίου.      10. ἔξω.      12. Ζαχαρίας.  
 48. ἰδού.      49. ὁ ἐννατός.      60. ἀποκριθεῖσα.  
 63. λέγων—καὶ ἐθαύμασαν πάντες.  
 64. Ἀνεψίθη δὲ τὸ στόμα αὐτοῦ—ἐλάλει.      65. τὰ ρήματα.  
 66. πάντες οἱ ἀκούσαντες—ἄρα.      68. Κύριος.  
 70. ἐλάλησε.      76. γὰρ.

## II.

4. καὶ πατρίας.      5. μεμνηστευμένη.      17. τούτου.  
 19. τὰ ρήματα ταῦτα.      20. καὶ αἰνοῦντες—πᾶσιν.      22. ὅτε.  
 25. ἰδού.      27. περὶ αὐτοῦ.      40. πνέυματι.  
 46. ἐγένετο.      51. ἐν τῇ καρδίᾳ αὐτῆς.

## III.

3. ἥλθεν.      4. λέγοντος.      5. καὶ πᾶν.      7. ὑπ' αὐτοῦ.  
 8. ἐν ἑαυτοῖς.      10. λέγοντες—οὖν.      11. Ἀποκριθεὶς δὲ.  
 12. Διδάσκαλε.      15. πάντων.      16. ὁ Ἰωάννης.  
 19. Φιλίππου.      21. ἐγένετο.      22. λέγονταν.  
 23. ἀρχόμενος.      36. τοῦ Καϊνάν.\*

\* We have instead of this “Of Helam.”

## IV.

2. καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἑκείναις.  
 4. καὶ ἀπεκριθῇ—ἀλλ’ ἐπὶ παντὶ ρήματι Θεοῦ.  
 5. εἰς ὅρος ὑψηλὸν. 6. ὁ διάβολος. 7. οὖν.  
 8. "Ὕπαγε ὀπίσω μου, Σατανᾶ—γάρ. 9. κάτω.  
 11. τὸν πόδα σου. 12. "Οτι εἴρηται. 13. πάντα.  
 16. καὶ ἀνέστη ἀναγνῦναι.  
 18. λάσπαθαι τοὺς συντετριμμένους τὴν καρδίαν.  
 20. ἐν τῇ συναγωγῇ οἱ ὄφθαλμοὶ. 29. ἀναστάντες.  
 30. ἐπορεύετο. 38. καὶ ἥρωτησαν αὐτὸν περὶ αὐτῆς.  
 39. καὶ ἐπιστὰς ἐπάνω αὐτῆς. 41. ὁ Χριστός.  
 43. ὅτι εἰς τοῦτο ὀπέσταλμαι.

## V.

3. ἐν τῶν πλοίων, ὁ ἦν τοῦ Σίμωνος—αὐτὸν. 8. Πέτρος.  
 12. καὶ ἐγένετο—καὶ ἴδού. 15. ὑπ' αὐτοῦ.

## VI.

19. ὁ δχλος. 22. ὅταν βεσορε ἀφορίσωσιν. 36. οὖν.  
 38. πεπιεσμένον καὶ σεσαλευμένον.  
 40. κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ.  
 42. ἦ—οὐ βλέπων.  
 48. ὅμοιός ἔστιν—τεθεμελίωτο γάρ ἐπὶ τὴν πέτραν.

## VII.

1. αὐτοῦ. 7. διὸ οὐδὲ ἐμαυτὸν ἡξίωσα πρός σε ἐλθεῖν.  
 10. ἀσθενοῦντα. 11. ἐγένετο—ἰκανοί. 20. οἱ ἀνδρες.  
 31. εἶπε δὲ ὁ Κύριος. 32. καὶ λέγοντιν.  
 33. ἀρτον—οἶνον. 37. Καὶ ἴδού. 38. ἥρξατο.  
 40. καὶ ἀποκριθεὶς. 42. εἰπέ. 43. Ἀποκριθεὶς δὲ.  
 44. τοὺς πόδας μέτε μου. 46. ἐλαύω τὴν κεφαλὴν μου.  
 47. σοι.

## VIII.

1. καὶ ἐγένετο—καὶ εὐαγγελιζόμενος.  
 5. τὸν σπόρον αὐτοῦ—τοῦ οὐρανοῦ. 6. φυὲν.  
 7. καὶ συμφνεῖσαι αἱ ἀκανθαι. 18. οὖν.

20. καὶ ἀπηγγέλῃ.    21. αὐτὸν.    22. καὶ ἀνήχθησαν.  
 24. καὶ ἐπαύσαντο.    30. εἰσῆλθεν.    34. ἀπελθόντες.  
 36. καὶ οἱ ἰδόντες—ὁ ἐαιμονισθείσ.  
 37. τῇς περιχώρου—μεγάλῳ.    40. Ἐγένετο δὲ.    41. ἰδού.  
 43. ἥτις εἰς ἵατροὺς προσαναλώσασα ὅλον τὸν βίον.  
 44. παραχρῆμα.    45. καὶ οἱ μετ' αὐτοῦ.  
 47. αὐτοῦ aſter ἥψατο—αὐτῷ aſter ἀπήγγειλεν.    48. θάρσει.  
 52. ὅλλα.    54. ἐκβαλὼν ἔξω πάντας.

## IX.

2. τοὺς ἀσθενοῦντας.    7. ἵν' αὐτοῦ—ὑπό τινων.  
 22. ὑρχι . . .    23. πρὸς πάντας—καθ' ἡμέραν.    29. ἐγένετο.  
 30. οἵτινες ἦσαν.    35. λέγουσα.    37. Ἐγένετο δὲ.  
 38. ἰδού.    39. ἰδού—κράξει.    43. ὁ Ἰησοῦς.  
 45. ἴρωτῆσαι.    48. αὐτοῖς.    51. Ἐγένετο δὲ.  
 54. ὡς καὶ Ἡλίας ἐποίησε.  
 55. Στραφείσ—καὶ εἶπεν, Οὐκ οἴδατε οἷον πνεύματός ἐστε ὑμεῖς.  
 56. ὁ γὰρ νὺὸς τοῦ ἀνθρώπου οὐκ ἥλθε ψυχὰς ἀνθρώπων  
 ἀπολέσαι, ὅλλα σῶσαι.  
 57. ἐγένετο δὲ—Κύριε.    59. Κύριε.    60. ὁ Ἰησοῦς.  
 61. καὶ.

## X.

1. ὁ Κύριος.    13. καθῆμεναι.    20. μᾶλλον.  
 23. κατ' ἵδιαν.    25. ἰδού.  
 30. Ὑπολαβὼν ἐδὲ ὁ Ἰησοῦς—τυγχάνοντα.  
 31. ἀντὶ . . .    32. ἐλθὼν—ἀντὶ . . .    34. ἴδιον.  
 35. ἐξειλθὼν—αὐτῷ.    36. οὖν.    37. οὖν.    38. Ἐγένετο.  
 40. πολλὴν—οὖν.    41. μεριμνᾶς καὶ τυρβάζῃ περὶ πολλά.  
 42. ἐνὸς δέ ἐστι χρεία.

## XI.

1. Καὶ ἐγένετο—καὶ.  
 2. ἡμῶν ὁ ἐν τοῖς οὐρανοῖς—γενηθήτω τὸ θέλημά σου ὡς ἐν  
 οὐρανῷ, καὶ ἐπὶ τῆς γῆς.  
 4. ἀλλὰ βῆσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.    7. ἥδη.  
 8. ἀναστάσ.  
 11. τὸν πατέρα—ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ;—αὐτῷ.  
 13. Πνεῦμα Ἄγιον.    33. οὐδὲ ὑπὸ τὸν μόδιον.

36. ὅλον—μὴ ἔχον τὶ μέρος—ἔσται φωτεινὸν ὅλον.  
 37. Ἐν δὲ τῷ λαλῆσαι—εἰσελθὼν.      38. ὁ δὲ Φαρισαῖος ἴδων.  
 44. γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταὶ—ώς.  
 46. τοῖς φορτίοις.      49. αὐτῶν τὰ μνημεῖα.  
 53. καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων.  
 54. ἐνεδρεύοντες αὐτόν—τι ἐκ τοῦ στόματος αὐτοῦ ἵνα κατηγορήσωσιν αὐτοῦ.

## XII.

1. πρῶτον.      3. ἀνθ' ὧν.      6. πέντε.  
 9. ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθῆσεται  
 ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ.  
 11. πᾶς.      16. λέγων.  
 18. καὶ εἶπε, Τοῦτο ποίησω—καὶ τὰ ἀγαθά μου.  
 19. ψυχή.      22. ὑμῶν.      27. αὐξάνει—ἐν.      28. οὕτως.  
 38. οἱ δοῦλοι.      39. ἐγρηγόρησεν ἄν.  
 42. ὥρα—καὶ φρόνιμος—αὐτοῦ.      43. ὁ δοῦλος.  
 47. Ἐκεῖνος δὲ—μηδὲ ποιήσας.      56. πᾶς.      58. γὰρ.

## XIII.

11. ἰδού—ἀσθενείαν.      25. ἀρξησθε—Κύριε.  
 28. ὑμᾶς δὲ ἐκβαλλομένους ἔξω.  
 30. οἱ ἔσονται αἱτεῖται πρῶτοι.      35. ἐρημος—ὑμῖν—ἄμην.

## XIV.

1. ἐγένετο.      2. ἰδού.      3. λέγων.      5. ἀποκριθεὶς.  
 7. ἐπέχων πᾶς.      8. ὑπὸ τινος—ὑπ' αὐτοῦ.  
 12. ἡ δεῖπνον.      18. πάντες.      20. καὶ διὰ τοῦτο.  
 23. ὁ κύριος.      24. μου.  
 27. καὶ ὅστις οὐ βαστάζει τὸν σταυρὸν αὐτοῦ, καὶ ἐρχεται  
 ὀπίσω μου, οὐ δύναται μου εἶναι μαθητής.  
 29. ἀρξωνται.      31. εἰς πόλεμον—καθισας.      33. οὖν.

## XV.

1. πάντες.      3. λέγων.      4. ἀνθρωπος.      12. Πάτερ.  
 14. ἴσχυρὸς—καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι.  
 22. εἰς τοὺς πόδας.      28. οὖν.      30. ἥλθεν.

## XVI.

5. ἔκαστον.  
 7. Καὶ λέγει αὐτῷ, Δέξαι σου τὸ γράμμα, καὶ γράψον.  
 18. ἀπὸ ἀνδρὸς. 19. λαμπρῶς. 20. ἡλκωμένος.  
 29. αὐτῷ.

## XVII.

3. εἰς σὲ. 4. εἰς σὲ—τῆς ἡμέρας before ἐπιστρέψῃ.  
 6. ὁ Κύριος. 9. οὐ δοκῶ. 10. πάντα—ἀχρεῖοί.  
 11. ἐγένετο—αὐτὸς. 12. ἀπήντησαν. 13. αὐτοὶ.  
 28. ἐφύτευον, φύκοδόμουν. 36. καὶ ἀποκριθέντες.

## XVIII.

2. λέγων—τινι. 4. ἐπὶ χρόνον. 5. διά γε.  
 14. αὐτῷ. 15. ἰδόντες ἑὲ. 16. προσκαλεσάμενος αὐτὰ.  
 21. πάντα. 22. ταῦτα—δεῦρο. 25. εἰσελθεῖν.  
 35. Ἐγένετο. 40. πρὸς αὐτόν.

## XIX.

12. οὖν. 25. καὶ εἶπον αὐτῷ Κύριε, ἔχει δέκα μνᾶς.  
 29. ἐγένετο ὡς. 30. πώποτε.  
 33. εἶπον οἱ κύριοι αὐτοῦ πρὸς αὐτοὺς, Τί λύστε τὸν πῶλον;  
 35. τὸν πῶλον. 37. δυνάμεων. 42. τὰ πρὸς—νῦν.  
 43. περιβαλοῦσιν—ἐπὶ σε—χάρικά σοι.

## XX.

2. λέγοντες—εἰπὲ ἡμῖν. 3. ἔνα. 9. τὸν λαὸν.  
 16. εἶπον Μὴ γένοιτο. 24. Ἀποκριθέντες. 25. τοίνυν.  
 26. αὐτοῦ αἴτερ ἀποκρίσει. 29. οὖν.  
 32. ὕστερον δὲ πάντων. 33. οὖν—γυναικα.  
 35. τυχεῖν—οὕτε γαμοῦσιν. 36. καὶ νιοί εἰσι τοῦ θεοῦ.  
 39. ὀποκριθέντες.

## XXI.

2. ἐκεῖ. 3. ἄπαντες—τοῦ θεοῦ. 4. τὸν βίον.  
 6. ἐν αἷς. 7. οὖν. 8. οὖν. 10. Τότε ἐλεγεν αὐτοῖς.  
 11. ἔσονται. 12. αὐτῶν. 14. οὖν. 15. ἀντειπεῖν οὐδὲ.  
 20. τότε. 23. ἐπὶ τῆς γῆς. 26. καὶ προσδοκίας. 30. ἡδη.

## XXII.

11. σοι. 12. Κάκεῖνος. 14. οἱ δώδεκα.  
 18. τῆς ὀμπέλου. 20. Ὡσαύτως—τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον.  
 22. τῷ ἀνθρώπῳ. 23. αὐτοὶ—ἔξι αὐτῶν. 24. δοκεῖ.  
 31. Εἶπε δὲ ὁ Κύριος. 36. οὖν—ὅμοιώς. 38. Κύριε.  
 39. ἡκολούθησαν δὲ.  
 43. Ὁφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνισχύων αὐτόν. καὶ  
 γενόμενος ἐν ἀγωνίᾳ, ἐκτενέστερον προσηγένετο. ἐγένετο δὲ ὁ  
 ἰδρῶς αὐτοῦ ὥστε θρόμβοι αἷματος καταβαίνοντες ἐπὶ τὴν γῆν.  
 47. ἴδού. 52. ὁ Ἰησοῦς—τοῦ ἵεροῦ. 58. Πέτρος.  
 60. ἦτι λαλοῦντος αὐτοῦ. 62. ὁ Πέτρος. 63. τὸν Ἰησοῦν.  
 64. αὐτὸν ἔτυπτον. 69. τῆς δυνάμεως.

## XXIII.

1. αὐτῶν. 3. ἐπηρώτησεν. 8. πολλὰ.  
 10. εἰστήκεισαν δὲ οἱ ὄρχιερεῖς καὶ οἱ γραμματεῖς, εὐτόνως  
 κατηγοροῦντες αὐτοῦ.  
 11. ἔξουθενήσας δὲ αὐτὸν ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν  
 αὐτοῦ, καὶ ἐμπαιξας, περιβαλὼν αὐτὸν ἐσθῆτα λαμπρὰν, ἀνέπεμ-  
 φεν αὐτὸν τῷ Πιλάτῳ.  
 12. ἐγένοντο δὲ φίλοι ὅ τε Πιλάτος καὶ ὁ Ἡρώδης ἐν αὐτῇ τῇ  
 ἡμέρᾳ μετ' ἀλλήλων προϋπῆρχον γάρ ἐν ἔχθρᾳ ὅντες πρὸς  
 ἑαυτούς.  
 14. ἴδού—ἐν τῷ ἀνθρώπῳ τούτῳ. 15. καὶ ἴδού.  
 18. ἡμῖν. 19. τινὰ γενομένην ἐν τῇ πόλει.  
 26. τίνος—ἐπέθηκαν. 27. πολὺ.  
 29. ἴδού. 32. ἐτεροι.  
 34. οἱ δὲ Ἰησοῦς ἔλεγε, Πάτερ, ἀφες αὐτοῖς οὐ γὰρ οἴδασι τί  
 ποιοῦσι.  
 36. καὶ δέξος προσφέροντες αὐτῷ.  
 38. ἐπ' αὐτῷ γράμμασιν Ἑλληνικοῖς καὶ Ρωμαϊκοῖς καὶ  
 Ἐβραϊκοῖς.  
 40. Ἀποκριθεὶς. 46. Καὶ ταῦτα εἰπὼν.  
 48. ὅχλοι ἐπὶ τὴν θεωρίαν ταύτην—ὑπέστρεφον.  
 50. ἴδού.  
 51. οὗτος οὐκ ἦν συγκατατεθειμένος τῇ βουλῇ καὶ τῇ πράξει  
 αὐτῶν.

## XXIV.

1. ἀρώματα.    3. τοῦ κυρίου.    4. ἐγένετο—καὶ ἰδού.  
 9. πάντα—πᾶσι.    12. κείμενα.  
 13. ἰδού.  
 18. Ἀποκριθεὶς—μόνος—ἐν ταῖς ἡμέραις ταύταις;  
 20. ὅπως—ἡμῶν.    21. σὺν πᾶσι τούτοις—σήμερον.  
 22. ἀλλὰ—έξεστησαν ἡμᾶς—ὅρθραι.  
 23. ὀπτασίαν.  
 29. λέγοντες—καὶ κέκλικεν ἡ ἡμέρα.  
 30. ἐγένετο—μετ' αὐτῶν.    32. ἐν ἡμῖν —ώς ἐλάλει ἡμῖν.  
 35. αὐτοῖς.    36. αὐτὸς ὁ Ἰησοῦς.  
 42. καὶ ἀπὸ μελισσίου κηρίου.    49. ἰδού—Ιερουσαλήμ.  
 51. ἐγένετο—διέστη.  
 52. εἰς τὸν οὐρανόν—προσκυνήσαντες αὐτόν.  
 53. αἰνοῦντες καὶ—Ἄμην.

## JOHN.

## I.

26. Ἀπεκρίθη.    27. ὃς ἔμπροσθέν μου γέγονεν.  
 31. ἐὰν τοῦτο.    35. πάλιν.    37. δύο—τῷ Ἰησοῦ.  
 38. θεασάμενος αὐτὸν ἀκολουθοῦντας.  
 39. ὃ λέγεται ἔρμηνούμενον Διδάσκαλε.  
 41. δύο τῶν ὀκουσάντων—Πέτρου—καὶ ἀκολουθησάντων αὐτῷ.  
 42. πρῶτος—ὅ ἐστι μεθερμηνούμενον, ὁ Χριστός.  
 44. ὁ Ἰησοῦς.    46. ἐν τῷ νοίμῳ.

## II.

18. Ἀπεκριθησαν οὖν.    19. τοῦτον.    22. αὐτοῖς.

## III.

2. οὗτος—ἄ σὺ ποιεῖς.    3. Ἀπεκρίθη.    5. Ἀπεκρίθη.  
 7. Δεῖ—ἀναθεν.    8. πᾶς.    9. Ἀπεκρίθη.  
 10. Ἀπεκρίθη.    11. ἀμὴν.    18. ἥδη—τοῦ Θεοῦ.  
 22. τὴν . . . γῆν.    27. Ἀπεκρίθη.    28. αὐτοὶ.

## IV.

9. οὔσης γυναικὸς Σαμαρείτιδος. 10. Ἀπεκριθῇ Ἰησοῦς.  
 11. ἡ γυνὴ, Κύριε—οὖν. 17. Ἀπεκριθῇ ἡ γυνὴ.  
 19. ἡ γυνὴ. 20. ὅπου ἐεῖ. 23. αὐτόν.  
 24. Πνεῦμα ὁ Θεός—δεῖ.  
 25. αὐτῷ—Οἶδα ὅτι—ὁ λεγόμενος Χριστός—ἐκεῖνος—ἡμῖν.  
 28. τοῖς ἀνθρώποις. 30. ἥρχοντο.  
 31. Ἐν δὲ τῷ μεταξὺ—λέγοντες. 33. οὖν οἱ μαθηταὶ.  
 34. ὁ Ἰησοῦς. 36. ἵνα.

## V.

7. ἀπεκριθῇ—ὁ ἀσθενῶν. 13. ιαθεῖσ—ἐν τῷ τόπῳ.  
 16. καὶ ἵζήτουν αὐτὸν ἀποκτεῖναι. 21. οὖς θέλει.

## VI.

7. ἀπεκριθῇ—ἔκαστος αὐτῶν.  
 10. ὁ Ἰησοῦς—οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὡσεὶ πεντακισχίλιοι.  
 13. τοῖς βεβρωκόσιν. 14. ὁ Ἰησοῦς.  
 15. Ἰησοῦς οὖν γνοὺς ὅτι—ἔρχεσθαι. 31. φαγεῖν.  
 32. Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς. 39. ἐξ αὐτοῦ.  
 47. αἰώνιον. 51. ἐγὼ δῶσω αὐτῷ ἣν. 55. γάρ.  
 57. κάκεῖνος. 58. τὸ μάννα. 60. οὖν ἀκούσαντες.  
 61. ἐν έαυτῷ—περὶ τούτου.  
 64. τίνες εἰσὶν οἱ μὴ πιστεύοντες, καὶ.  
 66. εἰς τὰ ὄπιστα—ἔτι.  
 67. οὖν ὁ Ἰησοῦς. 69. τοῦ ζῶντος.  
 70. Ἀπεκριθῇ—ὁ Ἰησοῦς—τοὺς διώδεκα.

## VII.

6. ἔτοιμος. 8. ταίτην—πω. 11. οὖν.  
 21. Ἀπεκριθῇ. 23. ἐμοὶ. 28. οὖν.  
 32. περὶ αὐτοῦ ταῦτα—οἱ Φαρισαῖοι. 33. οὖν.  
 35. οὖν—μέλλει—τοὺς "Ἐλληνας. 37. ἐσχάτη.  
 40. Οὗτος ἔστιν—ὁ προφήτης. 41. Ἄλλοι ἔλεγον—γάρ.  
 42. ὁ Χριστὸς αὐτῷ Δαβὶδ. 45. οὖν—Διατί.  
 46. Ἀπεκριθῆσαν. 47. οὖν. 49. ἐπικατάρατοί εἰσι.  
 50. εἴς ἀν ἐξ αὐτῶν. 52. Ἀπεκριθῆσαν.

## VIII.

12. οὖν—έλάλησε.    13. οὖν.    14. Ἀπεκρίθη—οἶδατε.  
 16. πατήρ.    19. οὖν—Ἀπεκρίθη ὁ Ἰησοῦς.  
 20. τὰ ρήματα—ὁ Ἰησοῦς—ἐιδάσκων.    21. ὁ Ἰησοῦς.  
 34. Ἀπεκρίθη—τῆς ἀμαρτίας.    46. μοι.  
 47. ἐκ τοῦ θεοῦ before ἐστέ.  
 48. Ἀπεκρίθησαν οὖν.  
 49. Ἀπεκρίθη.    52. οὖν—καὶ οἱ προφῆται—εἰς τὸν αἰῶνα.  
 53. τοῦ πατρὸς ἡμῶν—ὅστις ἀπέθανε;  
 55. ἡμῶν after Θεός.  
 56. ὁ πατήρ ἡμῶν.    57. οὖν.    58. ὁ Ἰησοῦς.  
 59. οὖν—ἐιελθὼν ἐì λέμεσον αὐτῶν· καὶ παρῆγεν οὗτω.

## IX.

1. ἀνθρωποι.    2. λέγοντες—Ῥαββί.  
 3. ὁ Ἰησοῦς—ἥμαρτεν.  
 7. ὁ ἔρμηνεύεται, ἀπεσταλμένος. ἀπῆλθεν οὖν.  
 8. ὁ καθήμενος.    10. οὖν.  
 11. Ἀπεκρίθη—ἐποίησε, καὶ—τοὺς ὄφθαλμούς.  
 17. δτὶ ἥμοιξέ σου τοὺς ὄφθαλμούς;  
 21. αὐτὸς περὶ αὐτοῦ λαλήσει.    22. ἥση.  
 23. Ὁτι ἡλικίαν ἔχει.    24. οὖν—οὐ νιφλός.  
 25. Ἀπεκρίθη.    27. οὐκ before ἡκούσατε.  
 30. Ἀπεκρίθη.  
 32. ὄφθαλμούς.    33. οὐκ ἤδυνατο.    34. Ἀπεκρίθησαν.  
 35. τοῦ Θεοῦ.    36. Ἀπεκρίθη.    40. ἐκ—ταῦτα—καὶ.  
 41. ὁ Ἰησοῦς—νῦν.

## X.

6. τίνα ἦν ἂν ἐλάλει αὐτοῖς.    8. πρὸ ἐμοῦ.  
 12. αὐτά after ἀρπάζει—τὰ πρόβατα.  
 13. ὁ ἐει μισθωτὸς φεύγει—περὶ τῶν προβάτων.  
 18. ἔξουσίαν ἔχω before πάλιν.    20. πολλοὶ.  
 21. ὄφθαλμούς.  
 29. μον after πατήρ—ἀρπάζειν—μον after πατρός.  
 31. πάλιν—οἱ Ιουδαῖοι.    32. καλὰ.    33. Ἀπεκριθησαν.  
 34. Ἀπεκρίθη.    36. εἰμί.

## XI.

6. τότε.    7. ἐπειτα μετὰ τοῦτο—πάλιν.    9. Ἀπεκρίθη.  
 11. μετὰ τοῦτο.    12. οἱ μαθηταὶ αὐτοῦ.  
 13. τῆς κοιμήσεως.    14. οὖν.    16. οὖν—ὁ λεγόμενος Διδύμος.  
 18. ὡς.    19. περὶ τοῦ ἀδελφοῦ αὐτῶν.  
 21. οὖν—πρὸς τὸν Ἰησοῦν, Κύριε.    25. καὶ ἡ ζωὴ.  
 26. πᾶς.    28. τὴν ἀδελφὴν αὐτῆς.  
 31. οἱ οὖν 'Ιουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκιᾳ—τὴν  
**Μαρίαν**—έκει,  
 32. οὖν—ιδοῦσα αὐτόν.    33. συνελθόντας.  
 39. ἡ ἀδελφὴ τοῦ τεθνηκότος.    40. ὁ Ἰησοῦς, Οὐκ.  
 41. οὐν ἡν ὁ τεθνηκὼς κείμενος—'Ιησοῦς.  
 42. τὸν περιεστῶτα.    44. αὐτοῖς.  
 45. οὖν—καὶ θεασάμενοι ἡ ἐποίησεν ὁ Ἰησοῦς.  
 51. τοῦ ἐνιαυτοῦ ἔκεινον.  
 55. τῶν 'Ιουδαίων—πρὸ τοῦ πάσχα.    56. οὖν—ἐστηκότες.

## XII.

1. οὖν—ὸν ἥγειρεν ἐκ νεκρῶν.    2. οὖν.  
 4. οὖν—αὐτοῦ—Σίμωνος.  
 6. Εἶπε δὲ τοῦτο—καὶ τὰ βαλλόμενα ἐβάσταξεν.    7. οὖν.  
 8. τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ  
 πάντοτε ἔχετε.  
 9. μόνον.    11. ὑπῆγον.    21. οὖν—ἡρώτων.  
 22. πάλιν 'Ανδρέας καὶ Φίλιππος.    23. ἀπεκρίνατο.  
 50. οὖν—ὸ πατήρ.

## XIII.

1. τῆς ἑορτῆς.    2. ἥδη.    4. ἐκ τοῦ δείπνου.    7. ἅρτι.  
 9. Πέτρος.    11. Οὐχὶ πάντες καθαροί ἔστε.  
 12. πάλιν.    14. οὖν.    15. γάρ.    18. ὑμῶν.  
 21. ἀμὴν.    29. ὁ Ἰησοῦς—χρείαν ἔχομεν.  
 32. εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ.    33. ὑμεῖς.  
 34. ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους.    36. ὁ Ἰησοῦς.  
 37. Κύριε.    38. Ἀπεκρίθη—ἀμὴν.

## XIV.

3. τόπον.  
 10. τὰ ρήματα ἂ ἐγὼ λαλῶ ὑμῖν, ἀπ' ἐμαυτοῦ οἱ λαλῶ· ὁ δὲ  
 πατὴρ ὁ ἐν ἐμοὶ μένων, αὐτὸς ποιεῖ τὰ ἔργα.

11. πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοὶ εἰ  
δὲ μή, διὰ τὰ ἔργα αὐτὰ πιστεύετε μοι.  
14. εἴπαν τι αὐτῆσσητε ἐν τῷ ὄνδρας μουν, ἐγὼ ποιήσω.  
19. ἔτι—ἔτι after οὐκ—ὅτι. 23. Ἀπεκρίθη. 24. πατρὸς.  
26. τὸ Ἀγιον—ὑμῖν. 30. πολλὰ—τούτουν.

## XV.

16. μένγ. 20. τοῦ λόγου. 21. ἀλλὰ.

## XVI.

2. ἀλλ'.  
3. καὶ ταῦτα ποιήσουσιν ὑμῖν, ὅτι οὐκ ἔγνωσαν τὸν πατέρα  
οὐδὲ ἔμε.  
7. γὰρ. 19. μετ' ἀλλήλων. 32. νῦν. 33. ὑμᾶς.

## XVII.

5. ἡ εἰχον—παρὰ σοι'.  
11. οὖς δέεικάς μοι, ἵνα ὥσιν ἐν, καθὼς ἤμεται. 24. τὴμέμητν.

## XVIII.

2. αὐτόν. 3. καὶ ὅπλων. 4. οὖν.  
5. ὁ Ἰησοῦς—ὁ παραξιέδοντος αὐτὸν. 6. οὖν—αὐτοῖς.  
8. ὁ Ἰησοῦς—οὖν—τούτους. 9. οὐδένα,  
10. ἔχων—αὐτήν. 12. συνέλαβον τὸν Ἰησοῦν. 13. γὰρ.  
15. Ἡκολούθει δὲ τῷ Ἰησοῦ—ἀλλος—οὐ δὲ μαθητὴς ἐκεῖνος ἦν—  
τοῦ ἀρχιερέως.  
16. τῇ θύρᾳ—οὐ ἀλλος οὐδὲ ἦν. 17. Πέτρῳ,  
23. Ἀπεκρίθη—εἰ κακῶς—μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ.  
28. ἀλλ' ἵνα. 29. οὖν. 30. αὐτῷ.  
31. οὖν—ὑμῶν—οὖν.

## XIX.

41. ὅπου ἐσταυρώθη—καινόν.

## XX.

2. ἀλλον. 3. ὁ Πέτρος καὶ ὁ ἀλλος μαθητής.  
7. κείμενα—οὐ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων  
κείμενον, ἀλλὰ—εἰς ἔνα τόπον.

8. ἀλλος—ό ἐλθὼν πρῶτος.    10. πάλιν.    11. ἔξω—οὖν.  
 12. τὸ σῶμα.    15. ὁ Ἰησοῦς.  
 16. Στραφεῖσα ἐκείνη—ό λέγεται, Διδάσκαλε.  
 17. ὁ Ἰησοῦς—γάρ.    18. ἡ Μαγδαληνὴ,  
 19. Οὓσης οὖν ὁψίας—συνηγμένοι.  
 20. τοῦτο—ἰδόντες τὸν κύριον.    21. οὖν—ό Ἰησοῖς.  
 24. ὁ λεγόμενος Διδύμος.  
 25. οὖν—οἱ ἄλλοι μαθηταί—ἐν τῷν ἥλων before καὶ βάλω  
 τὴν χειρά μου.  
 26. πάλιν.    27. ὁδε—καὶ φέρε—ἄλλὰ πιστός.  
 28. καὶ ἀπεκρίθη.    29. θωμᾶ.    30. ἐνώπιον.

## XXI.

1. πάλιν.    2. ὁ λεγόμενος Διδύμος—αὐτοῦ.  
 3. Πέτρος—ἔξῆλθον καὶ—εὐθύς.    4. ἥδη—μέντοι—Ἰησοῦς.  
 5. οὖν—ό Ἰησοῦς—Ἀπεκριθησαν.    6. οὖν—ἔτι.  
 7. Πέτρος—ήν γάρ γυμνός.  
 8. ἀλλ' ὡς ἀπὸ πηχῶν ειακοσίων—τῶν ἵχθυων.  
 9. οὖν—κειμένην.    11. Πέτρος.    12. ὁ Κύριος.  
 13. ἔρχεται οὖν—όμοιώς.    14. ἥδη.  
 15. οὖν—Πέτρῳ—πλεῖστον τούτων—σὺ οἶδας ὅτι φιλῶ σε.  
 16. δεύτερον—σὺ οἶδας ὅτι φιλῶ σε.  
 17. τὸ τρίτον—φιλεῖς με; καὶ—Κύριε—ό Ἰησοῦς.  
 18. ἀμήν—σοι.    19. σημαίνων.    20. Κύριε.  
 23. οὖν—αὐτῷ—τί πρός σε;  
 25. ὅσα—οὐδὲ αὐτὸν οἴμαι—τὰ γραφόμενα βιβλία—Αμήν.

## APPENDIX II.

### INTERPOLATIONS.

#### MATTHEW.

##### I.

16. Joseph—to whom was betrothed—the Virgin.  
21. to thee.    22. Isaia.    25. to him.

##### II.

15. the mouth of Isaia.

##### III.

4. of the mountain.    5. they of.    6. each man.  
14. unto him.    15. to be baptized.    17. to him.

##### IV.

5. and brought him.    6. to keep thee.  
9. These kingdoms and their glory thou hast seen—before—  
until a time.  
18. preparing their.  
24. and on each of them he laid his hands—everyone.

##### V.

1. began to.    11. own.    12. in that day.  
17. them.    35. beneath.    41. again.

##### VIII.

8. unto him.    14. Simon.    21. and I will come.

##### IX.

18. of the synagogue—falling down.  
30. immediately—behold.    31. to every man.

##### X.

5. disciples.  
23. and if they persecute you in the other city, flee ye to another  
—of the house.  
41. For.

## XIII.

2. of the sea.    3. seed.  
 6. and with the shining of the sun which was upon it, it sank down.  
 7. with it.    13. that they may never be converted.  
 48. of the sea—very.

## XIV.

34. dry.

## XV.

1. unto him.    15. Simon.    27. and live.    28. very.

## XVI.

9. who ate them—from before them.  
 10. who ate of them—from before them.    13. What—this.  
 14. to him—say he is—say he is—say he is—say he is.

## XVII.

15. a spirit of epilepsy seizes on him.

## XVIII.

1. unto him.    7. that are coming.    10. verily.  
 21. Simon.    22. seven.    30. receive the entreaty.

## XIX.

4. also.    22. rich.

## XX.

2. for one workman.    7. my.

## XXI.

23. tell us.    29. his soul—to the vineyard.    37. haply.

## XXII.

25. by her.

## XXIII.

5. the straps of.

## XXIV.

2. stones.

## XXV.

8. and bride.

## XXVI.

20. unto them.    33. Simon—in thee (before ‘Jesus’).  
 35. Simon.    38. Behold.    43. with sleep.  
 70. neither do I understand—of the court.

## XXVII.

5. and was strangled.  
 16. Jesus (before ‘Bar-Abba’)—He had been thrown into prison because of the evil he had done, and because he was a murderer.  
 17. the Jews—Jesus (before ‘Bar-Abba’).    26. with whips.  
 28. of purple and.    35. upon them.  
 36. while they were sitting.    41. and insulting him.

## MARK.

## I.

19. sitting.    26. threw him down.  
 28. and many followed him.    29. Cepha.    38. Up.

## II.

21. than before.

## V.

10. these demons.

## VI.

24. the damsel.    43. of those five loaves—two.  
 48. with the fear of the waves.

## VII.

5. these things.    6. that he said.    26. a widow.  
 28. woman—which are over.

## VIII.

27. some say—say.  
 32. Simon—as though he pitied him, said to him, Be it far from thee.

## IX.

8. again—his disciples.    10. this word that he said.  
 25. coming.    26. of him.  
 27. and delivered him to his father.

## X.

4. and give it to her.    23. who trust in.    48. again.

## XI.

3. unto him.    11. and he entered (before ‘into the temple’).  
15. of God.    17. thus.

## XII.

1. in it—in it.    2. to him.    5. servant.    6. perhaps.  
33. a man.

## XIV.

8. behold, she hath done [it].    14. My time is come.  
18. verily.    20. his hand.    30. verily.    31. Simon.  
36. My.    40. sleep.    41. the end is at hand.  
62. answered and—unto him.    63. Then.

## XV.

3. but he gave no answer.    26. This is.    31. again.  
44. sent and.    46. and brought [it].    47. daughter.

## XVI.

1. daughter.    7. behold.  
8. when they had heard—and went.

## LUKE.

## I.

1. to write.    7. in all their manner of life.  
10. standing and.    11. to Zacharia.  
12. and shook—the angel.    42. to Mary.    44. great.  
49. glorious.    50. and on the tribe.    62. also.    68. for them.

## II.

18. what they had seen and heard, wondered.  
19. in her mind.    22. as it is written in—up.    28. Simeon.  
30. behold.    34. of contention.  
37. and the rest of her life—and prayer.  
39. and Joseph and Mary—on the first-born—that is written.  
41. of unleavened bread.    44. Jesus.    48. his parents.

## III.

4. in the plain—for our God.\*    6. shall be revealed—together.  
 9. behold.    14. we also.    15. who heard him—and saying.  
 16. unto them—Behold.    17. holds.    19. of Herod.  
 22. of the body.

## IV.

1. took him out.    2. that—might be—and he was there.  
 5. took him.    6. these kingdoms.  
 23. ye will say unto me.    24. unto them.    25. the prophet.

## V.

4. dry.    7. They brought up fish—from the weight of them.  
 8. on his face.    10. to salvation.    14. Jesus.

## VI.

35. to them—of men—in heaven.    39. this.  
 40. in teaching.    42. and behold.    48. was full.

## VII.

12. of the people.    17. the region.

## VIII.

13. hastily.    22. and sat.    37. from them.  
 48. answered and.

## IX.

6. apostles—and the cities.    39. and it throweth him down.  
 53. set.    54. unto him.

## X.

1. two.    12. much.    13. perhaps.    27. unto him.  
 40. about me.

## XI.

36. when there is in it no lamp that hath shone is dark.  
 53. in the sight of all the people.

## XII.

7. hair of.    47. stripes.    48. stripes (after ‘few’)—his hand.  
 56. to prove.

\* See Isaiah xl. 3 in the Revised Version.

## XIII.

23. came, asking him—Jesus.    27. Verily.

## XIV.

5. pull him.    13. and the despised, and many others.  
22. at the feast.

## XV.

13. that came to him—with harlots.    22. quickly.    30. that.

## XVI.

23. being cast into.

## XVII.

6. from hence.

## XVIII.

21. lo.    36. the voice of.    39. Jesus—saying.

## XIX.

7. Zachai.    36. and came.    39. that they shout not.

## XX.

9. and surrounded it.    10. one of the.    11. his.  
17. When they heard these things, they knew certainly that he spoke this parable about them.  
29. amongst us.    33. behold.    34. are begotten and beget.  
37. when God spake with him.    38. behold.    39. unto him.  
41. the scribes concerning.    43. beneath.

## XXI.

5. to them.    6. stones.    8. unto them.  
11. in divers places (after ‘pestilences’).    18. of the hair.  
23. unto her.    24. all.    25. weakness of the hands.  
30. and yield their fruit.

## XXII.

8. unto them.    11. Our.    12. Behold—for us.    14. he.  
30. own.    34. unto him.    38. for you.  
39. which is called Beth.    47. there appeared a great.  
58. unto him—unto him, Let me alone.  
59. And it came to pass that.    71. lo.

## XXIII.

3. that I am.    7. Herod (after ‘because’).    9. Jesus.  
 13. all.    20. and said unto them.  
 21. unto them (after ‘said’).  
 37. Hail to thee—And they placed also on his head a crown of thorns.  
 40. behold.    41. behold.  
 48. saying, Woe unto us, what hath befallen us! woe unto us, for our sins!  
 55. in their footsteps.

## XXIV.

4. there appeared.  
 5. and looked on—for their fear—These men.    7. to you.  
 10. the daughter.    13. he appeared.    19. in power.  
 21. behold.    22. where he had been laid.  
 23. to us—and they were amazed.    25. Jesus.    29. began to.  
 31. immediately.    36. was found.    38. Jesus.  
 39. Behold.    46. Lo.

## JOHN.

## I.

34. chosen one.    35. with him.    41. My brother.  
 42. and he came (42. into Greek).    45. by his family.

## II.

23. of unleavened bread.    25. The heart.

## III.

1. and this man was.    6. because God is a living Spirit.

## IV.

9. Lo.    16. to me.    34. own.    36. straightway.

## V.

17. because of this.    18. word.    21. believe in him.    47. own.

## VI.

4. of the unleavened bread.    7. by little.  
 10. He said unto them, Go, make the men sit down on the green.  
 13. and of these two fishes—of this bread.    63. the body.

## VII.

35. that we shall not find him?    49. before.

## VIII.

39. own.

## IX.

6. and taking it up.    7. thy face.  
 8. and they who had seen that he had begged.  
 9. were saying (before 'He is like him')—The blind man.  
 11. thy face.    30. own.    38. falling down.

## X.

3. flock.    4. his own—the sheep.  
 14. and mine own know me.    20. are ye standing.  
 22. the feast—which is called.

## XI.

15. come.    16. Come.    19. to Bethany.    20. went out to.  
 29. eagerly.    31. was thus amazed.    35. and when—saw.  
 37. from his mother's womb.  
 38. the grave was hollowed out—and the door was.  
 41. those men who were standing, came near.  
 42. of people—these things.    43. come out.  
 44. in that hour.    45. from that hour.  
 46. And there were some of them who believed not.  
 47. and made.    49. whose name was—their own—this same.  
 57. to them.

## XII.

2. seated at meat—cumbered with.  
 3. and poured it on the head of Jesus while he sat at meat.  
 6. of the poor.    7. When—heard it—to him.  
 12. he went out, and came to the Mount of Olives.  
 13. and saying.    14. by Zacharia the prophet.

## XIV.

1. Jesus said.    5. what it is.    6. I.    27. own.

## XV.

20. heard and.    21. own.    23. because that.

## XVI.

20. and sigh.

## XVII.

11. take.    26. may be (after ‘also’).

## XVIII.

1. [to] the mountain.    3. and a crowd of people.  
 15. because of this.    19. who they were—what it was.  
 21. But now.    17. unto her.    25. these people.  
 28. to deliver him to the governor.    30. even.

## XIX.

42. with haste—to the place.

## XX.

12. the pillows of the place.    13. angels.  
 16. and she ran towards him that she might touch him.  
 18. she told unto them.    23. against him.    25. is come.  
 29. in me.

## XXI.

4. of the lake.  
 6. as he had said unto them, they sought to—the weight—which it held.  
 7. and was swimming.    9. before Jesus.  
 11. and they found.    21. following him.    22. now.